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CONTENTS

GRATULATIONES 1

THE ARMS OF HIS EMINENCE CARDINAL GIBBONS. (Illustrated) 2
PIERRE DE CHAIGNON LA ROSE, Cambridge, Massachusetts.

"THE SCIENCE OF THEOLOGY AND THE ART OF SACRED ELOQUENCE" 11
The Rev. FRANCIS P. DONNELLY, S.J., St. Andrew-on-Hudson, New York.

AN EPISCOPAL CHAMPION OF SOCIAL REFORM 18
GEORGE METLAKE, Cologne, Germany.

STUDIES IN AMERICAN PHILOSOPHY 27
The Rev. J. B. CEULEMANS, Moline, Illinois.

DISCIPLINE IN THE SEMINARY. THE IDEAL SEMINARY. VII. 45
The Rev. BERNARD FEENEY, The St. Paul Seminary, St. Paul, Minnesota.

RECENT CHRIST PROBLEMS 52
The Rev. A. J. MAAS, S.J., Woodstock College, Maryland.

ECCLESIASTICAL ART AND SYMBOLISM 59
JOHN FRYAR, Canterbury, England.

THE MORALITY AND LAWFULNESS OF VASECTOMY. IS IT A GRAVE MUTILATION? 71

CONTENTS CONTINUED INSIDE.

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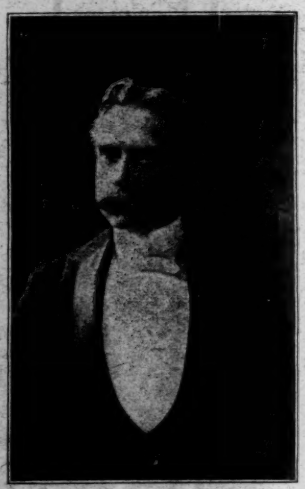

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CONTENTS CONTINUED

ANALECTA:

ACTA PII PP. X.

I. Litterae Apostolicae pro Archisodalitate ab "Hora Sancta" in Dioecesi Augustodunensi extenditur ad Universum Orbem Terrarum Facultas aggregandi eiusdem Tituli atque Instituti Societates iam eidem Societati facta pro Gallia et Belgio..... 78

II. Epistola ad R. D. Carolum Grannan, qui mirabili studio ad iuvandum augendumque Urbanum Americae Latinae Collegium operam navat, ut Americae Ecclesiis boni Sacerdotes instituantur..... 79

S. CONGREGATIO CONSISTORIALIS:

I. Dubia de Studiorum Cursu perficiendo et Iuramento praestando ante Sacram Ordinationem..... 81

II. Declaratio circa Decretum de Secreto servando in designandis ad Sedes Episcopales..... 81

S. CONGREGATIO CONCILII:

Decretum quo Constitutio Apostolica "Romanos Pontifices" ad universas Canadensis Dominii Provincias extenditur..... 82

S. CONGREGATIO INDICIS:

Decretum quo damnantur quaedam opera perniciosa..... 83

S. CONGREGATIO S. OFFICII:

De Matrimoniis eorum quia Genitoribus acatholicis vel infidelibus nati, sed in Ecclesia Catholica baptizati, ab infantili aetate in Haeresi vel Infidelitate aut sine ulla Religione adoleverunt..... 84

ROMAN CURIA:

Recent Pontifical Appointments and Nominations..... 84

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month..... 86

Quid ex Discussione de Vasectomia instituta resultet (*The Rev. Albert Schmitt, S.J., Innsbruck, Austria*)..... 86

Quo nonobstante, licita dicenda videtur Vasectomia (*The Rev. Theo. Laboure, O.M.I., San Antonio, Texas.*)..... 89

"Quid Mihi et Tibi est, Mulier" (*Studiosus*)..... 98

Mystery Beads (*J. F. S.*)..... 100

CRITICISMS AND NOTES:

Pohle: God, His Knowability, Essence, and Attributes..... 101

Finlay: Science and Education..... 103

Brothers of Mary: Manual of Christian Pedagogy..... 103

Mausbach: Grundlage Ausbildung des Charakters..... 103

Bartholome: Kurze Geschichte der Paedagogik..... 103

Walsh: Education: How Old the New..... 103

Slater: Cases of Conscience for English-Speaking Countries..... 106

Meline-McSweeney: The Story of the Mountain..... 108

Brann: History of the American College, Rome, Italy..... 108

——: The Catholic Encyclopedia. Vol. X..... 110

Egerton: A Handbook of Church Music..... 112

Weinmann: History of Church Music..... 113

Ferreres: La Comuniòn Frecuente y Diaria..... 114

Springer: Lasset die Kleinen zu mir kommen..... 114

Zulueta: The Child Prepared for First Communion..... 114

Hagan: A Compendium of Catechetical Instruction..... 117

Currier: Lands of the Southern Cross..... 117

Tozer: The Proper of the Mass for Sundays and Holidays..... 118

Pustet: Graduale Sacrosanctae Romanae Ecclesiae..... 118

Pustet: Processionale Romanum..... 119

LITERARY CHAT..... 119 BOOKS RECEIVED..... 125

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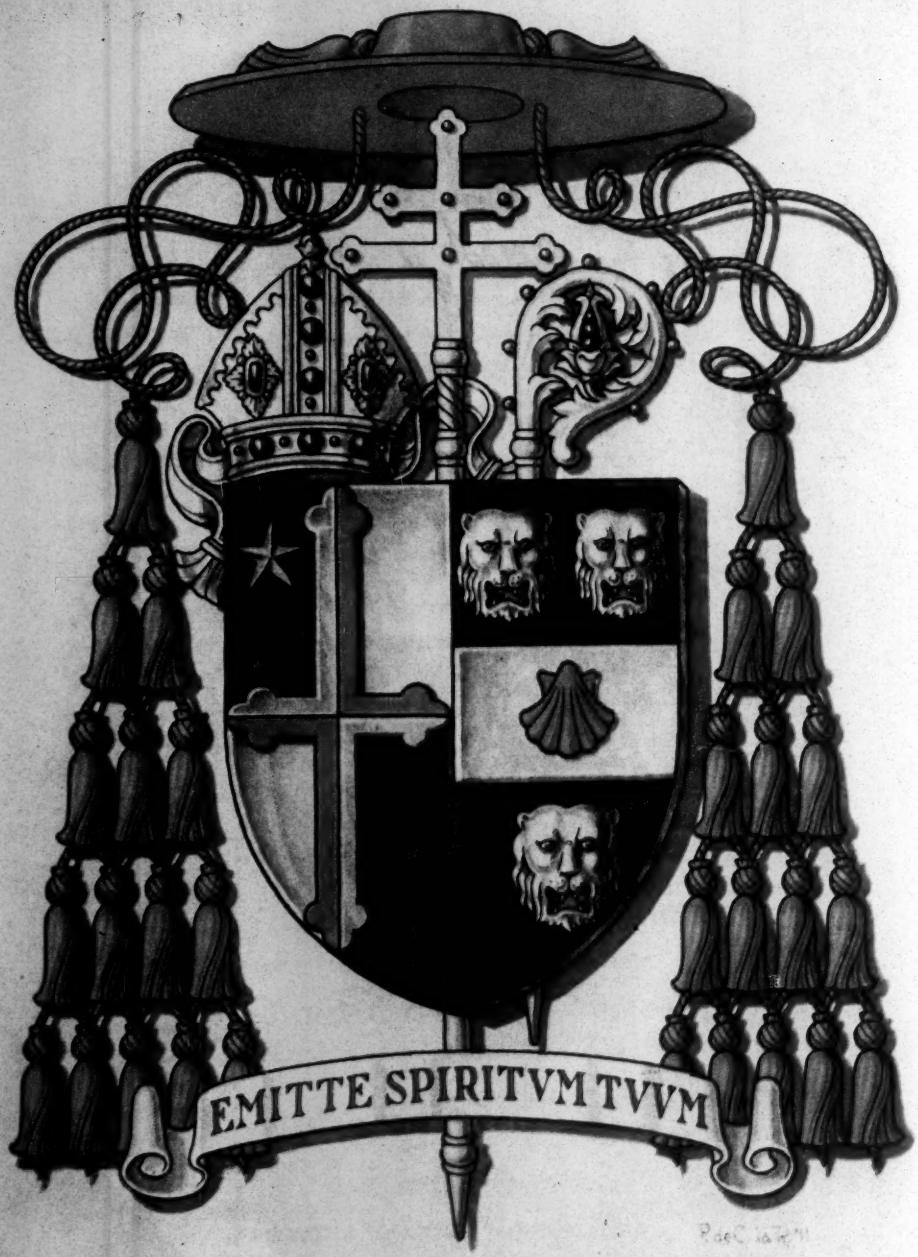

THE ARMS OF HIS EMINENCE CARDINAL GIBBONS

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. V.—(XLV).—JULY, 1911.—NO. 1.

HOC.ANNO.R.S.MCMXI.FAUSTISSIMO

QUO.FILII.FRATRES.CONCIVES.EX.OMNIBUS

AMERICAE.TOTIUSQUE.ORBIS.TERRARUM.REGIONIBUS

LAETITIA.ET.VOTIS.CONSPIRANTES

TIBI.EMINENTISSIME.PRINCEPS

JACOBE.GIBBONS

OB.X.IN.XPI.SACERDOTIO.LUSTRA.FELICITER.CONDITA

NECNON.XXV.ANNOS.EX.COOPTATIONE.INTER.PATRES.CARDINALES

EGREGIE.PERACTOS

GRATULANTUR

ACCIPE.RELLIGIONIS.ET.PIETATIS.TESTIMONIUM

QUOD.SCRIPTORES.ET.CONLABORATORES

FOLIORUM.PERIODICORUM.ECCLESIASTICAL.REVIEW

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JUSTITIAE.FAUTORI

CATHOLICAE.ECCLESIAE.DECORI

AMERICANAE.REIPUBLICAE.GLORIAE

RITE.PRAESTANT

THE ARMS OF HIS EMINENCE CARDINAL GIBBONS.

FOR an Ordinary to change his official coat-of-arms is a matter not lightly to be undertaken. The mere question of expense alone is a grave one, involving, as it does, a change of the headings of Chancery documents, of official note-paper, of seals, of the decorations of the episcopal throne, etc., and, in the case of a Cardinal, a change of the armorial panel above the portal of his titular church in Rome. That the Cardinal Archbishop of Baltimore should determine to make this change should be a matter of general significance to the American Hierarchy. The precedent established by His Eminence signifies that the time has now passed when the high dignitaries of the Church can be content with the slovenly, unscholarly heraldry which has hitherto been characteristic of the majority of American episcopal armorial bearings.

When His Eminence recently honored me with the commission to design his new arms, it became my duty carefully to examine afresh the precedents which should govern Catholic heraldry in America. Considerations of space prevent me from giving here the reasons which have led me, after twenty-five years of heraldic research, to follow the ancient Irish and English practice of combining by "impalement" arms representing the see with arms representing the Ordinary. This was also the usage frequently followed by the six great ecclesiastical peers of France. Anciently, every French see had a diocesan coat, although the use of these coats was gradually abandoned by the Ordinaries, especially after the Concordat. Many of the German and Austrian Ordinaries still display these diocesan coats, combined (usually by "quartering") with their personal insignia. The Irish Bishops generally continue their ancient practice,—I have many examples in my collection of heraldic bookplates. As for the English Bishops, I am enabled through the great kindness of His Grace the Archbishop of Westminster to print in the ECCLESIASTICAL REVIEW the text of the Decree establishing arms for the See of Westminster.

DECRETUM.

Eminentissimus et Reverendissimus Dominus Cardinalis Herbertus Vaughan, Archiepiscopus Westmonasteriensis in Anglia, preces huic

S. Congregationi Fidei Propagandae [proposuit[1]] ut memoratae Archidioecesi Westmonasteriensi ceu proprium stemma concederetur illud quo veteres Archiepiscopi Cantuarienses Catholici utebantur, immutato colore campi de coeruleo in rubeum, ob memoriam martyrum qui, haeresi in Anglia erumpente, nobilissimo sanguine suo illam Ecclesiam decorarunt.

Insuper praelaudatus Eminentissimus Antistes expetivit ut sibi facultas fieret proprio gentilitio stemmati illud inserere quod pro sua Archidioecesi implorabat. Porro hujusmodi precibus Sanctissimo D. N. Leoni XIII ab infrascripto Archiepiscopo Larisseni, Sacrae Congregationis Fidei Propagandae Secretario, relatis in audientia habita die decima vertentis Junii, Sanctitas Sua benigne annuere dignatus est, concedens ut Archidioecesis Westmonasteriensis in Anglia tanquam proprium stemma haberet sacrum pallium ex superioribus scuti angulis utrinque dependens, cruce archiepiscopali de auro longitudinaliter intersecta, in campo rubeo; pariter concedens ut praedictum stemma suae gentilitiae tesserae memoratus Eminentissimus Archiepiscopus insertum gestare valeat, adjecta epigraphe "Amare et servire"; qua super re praesens Decretum confici jussit.

Datum Romae, ex aedibus S. Congregationis de Propaganda Fide, die 30 Junii, 1894.

M. CARD. LEDOCHOWSKI, *Praef.*

L. * S. (*signed*)

A. ARCHIEP. LARISSEN., *Secr.*

This Decree, so far as I know a unique expression from the Holy See on purely diocesan heraldry, affords us a final, authoritative precedent, which has been loyally followed by His Grace the Archbishop of Boston, the Bishop of Burlington, the Bishop of Hartford, the Bishop of Tuguegarao, and the Abbot of Belmont,—and now by His Eminence, our beloved Cardinal.

The arms suggested for the See of Baltimore in the February number of the REVIEW (Vert, a pallium proper), while in themselves interesting and dignified, did not appeal sufficiently strongly to His Eminence to lead to their adoption. They were based upon the analogy that inasmuch as Canterbury was anciently the primatial see of England, Baltimore, as the first American see, might well have a similar coat, slightly "differenced". But the analogy is not an exact one.

[1] In the copy of the Decree, sent me from the Westminster Chancery, a necessary predicate is apparently missing here. I have ventured to supply "proposuit," although "dedit" would, perhaps, serve equally well.—P. de C.

Canterbury (596) was not the oldest British see. Besides the early bishops in London, St. Daniel was Bishop in Bangor in 516, and the See of St. Asaph is said to have been founded by Kentigern, Bishop of Glasgow, about 560. And Baltimore, on the other hand, is not primatial. Again, the ancient arms of York were the same as those of Canterbury, with the exception of the number of crosses on the pallium. A window in York Minster, apparently contemporary with Archbishop Bowet (1407-1423), shows the York arms with the staff and pallium on a field *gules*, precisely the arms of the present See of Westminster! And finally, as the arms of Armagh and of Dublin are again the same, with the exception of the number of crosses on the pallia, it was deemed advisable not to add to the confusion in the Baltimore coat. Furthermore, we had at our disposal, as will shortly be shown, rather more interesting heraldic data.

The shield of His Eminence is blazoned as follows. Impaled arms. Dexter: Quarterly azure and argent, a cross-bottonnée throughout quarterly of the second and gules, in dexter chief a star also of the second (See of Baltimore). Sinister: Sable, on a fess between three leopard's faces argent an escallop gules (Gibbons).

The arms of the See are based upon the following considerations. A coat of one of the former Ordinaries—Azure, a representation of Our Lady argent (?)—had long done duty as a quasi-diocesan coat. In the new arms, then, I retained in part the azure field, a color closely associated, ecclesiastically, though not necessarily heraldically, with Our Lady. And in casting about for some characteristically "Baltimore" emblem, the beautifully quartered red and silver cross, in the second and third (Crossland) quarters of Lord Baltimore's arms, familiar to every Marylander, seemed providentially made for our purpose. It became advisable, then, to quarter the field to receive this cross; and the result is a coat properly "differenced" from Lord Baltimore's, and therefore not an heraldic "infringement" upon the present arms of the State, and at the same time, and quite fortuitously, a patriotic combination of "red, white, and blue". But in addition to the cross of our Faith, in this its peculiarly Baltimorean form, there remained Our Lady to be more definitely symbolized.

At once the star suggested itself to me, as being not only one of the titles and attributes of Our Lady, but also the accepted symbol of an American State. I was amused during the celebrations in New York, by newspaper accounts of the remarkable "symbolism" of His Eminence's new arms. My concern here is simply to give their definite heraldic "meaning", based upon their origin: their "symbolism" will probably grow to the usual inflated dimensions. So much for the diocesan impalement at dexter. The sinister impalement is simply the old Gibbons arms, with the escallop shell of Saint James, the Cardinal's Patron, added as a "brisure", to "difference" the coat and make it peculiarly personal. The motto of His Eminence's former bearings has been retained.

One can only hope that His Eminence's example will be more widely followed. The heraldic heresy which regards a shield simply as a background upon which a landscape, a pious "picture", or a heterogeneous collection of religious or secular instruments and objects may be realistically painted, dies very hard. Let us pray that the Cardinal's example will have given it its *coup-de-grâce.*

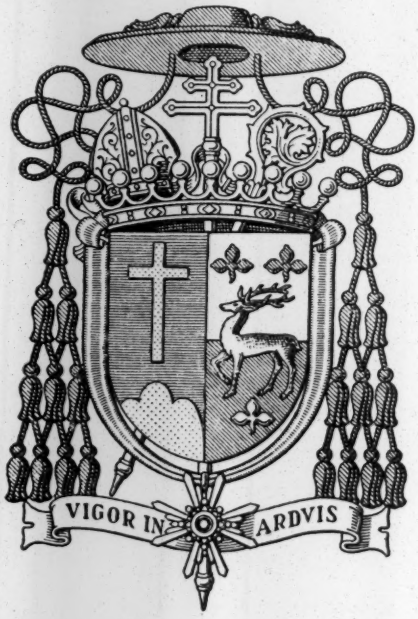
A word may be permitted me concerning the several additional coats here illustrated, all of which I have been commissioned to design by the several Prelates, in some cases with the collaboration of my learned friend and heraldic colleague, the Rev. J. A. Nainfa, S.S., author of *The Costume of Prelates.*

ARMS OF HIS GRACE THE ARCHBISHOP OF BOSTON.

Impaled. Dexter: Azure, a Latin, or "long" cross above a trimount in base or (See of Boston). Sinister: Per fess argent and vert, between three trefoils slipped, counterchanged of the field, a stag trippant proper (O'Connell). The very simple diocesan coat is based upon the precedent of the old *armes parlantes,* Boston at one time having been called, in early Chancery documents, *Tremontinensis.*[2] It also follows somewhat closely the coat painted on the Brief of Pius IX to Bishop Fitzpatrick creating him *Solio Pontificio Assistens,* where a diocesan coat appears impaling the arms of Fitzpatrick of Upper Ossory. The O'Connell arms are identical

[2] See also, Gam's *Series Episcoporum.*

with those on the book-plate of Sir Ross O'Connell, in His Grace's collection. The count's coronet indicates the Pre-

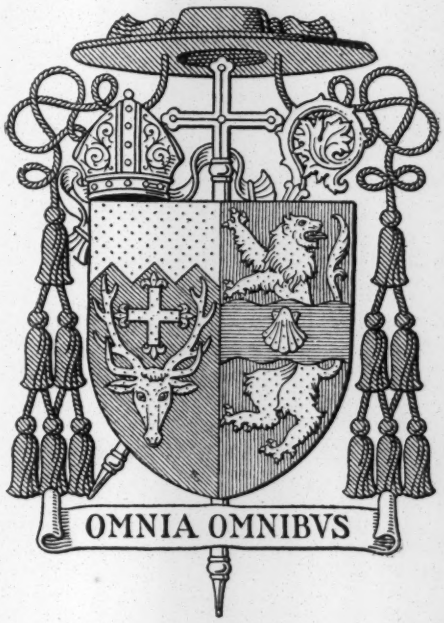


late's Palatine rank; the Order is that of the Sacred Treasure of Japan.

ARMS OF THE BISHOP OF BURLINGTON.

Impaled. Dexter: Vert, a stag's head caboshed, between the attires a cross-fleurdelisée or, a chief dancetty of two points and two half points of the same (See of Burlington). Sinister: Gules, a lion rampant reguardant or, debruised of a fess wavy azure, thereon an escallop of the second (Rice). The diocesan coat, by means of the dancetty chief, gives a very abstract but heraldically adequate representation of the green mountains of the State (Ver-mont). "Burlington" is heraldically indicated by one of the three stag's heads which appear on the arms of the Earls of Burlington (Cavendish). The cross with arms terminating in fleurs-de-lis, honors the introduction of the Faith in Vermont by the early French missionaries. The sinister impalement is a version of the arms

of the old Welsh clan of Ap Rhys, from whom various Pryces and Rices descend, with a personal "brisure": the wavy blue fess may here be taken as suggestive of water, as the escallop



shell, when not definitely attributed to St. James or St. Michael, may suggest simply pilgrimage.

ARMS OF THE BISHOP OF HARTFORD.

Impaled. Dexter: Gules, a hart or, bearing the Paschal banner proper, the staff paleways of the second, and trippant over a ford barry-wavy of six argent and azure (See of Hartford). Sinister: Azure, on a fess or between three lilies of the field argent leaved and stalked of the second, a trefoil slipped vert (Nilan). Here, again, the See naturally has *armes parlantes*, based upon the analogy of the coat of Oxford. The silver and blue of the ford, an heraldic convention for water, was inevitable; the field was therefore made red simply for beauty of color. I am unable to agree with that school of heralds which attributes to the various tinctures a recondite symbolism. I would note, however, that red is the

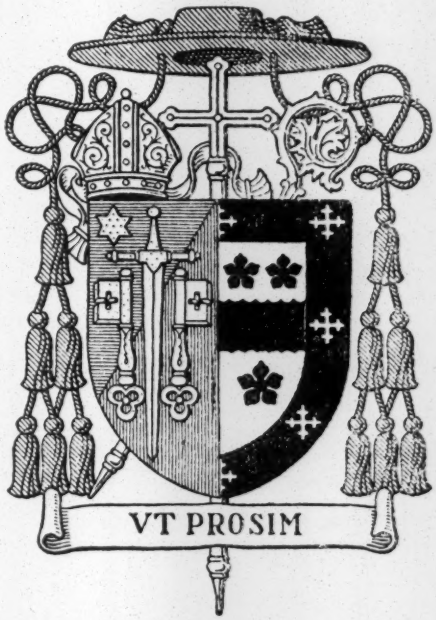
color by ancient academic usage appropriate to a theological faculty; it is therefore, other considerations being equal, not inappropriate for the field of an ecclesiastical escutcheon. The Nilan coat is an assumption, indicating the Prelate's devotion to St. Joseph, the Patron of his seminary, as a student,

of his parish as priest, and of his cathedral as bishop. The green trefoil is an adequate symbol of the Prelate's fatherland, as well as of the Blessed Trinity. The metal fess is inserted primarily for reasons of design and secondarily to give the colored trefoil a grammatical background.

ARMS OF THE BISHOP OF TUGUEGARAO.

Impaled. Dexter: Per bend sinister azure and gules, a sword in pale argent, the hilt up or, between two keys paleways addorsed, wards up, the dexter of the fourth, the sinister of the third, in dexter chief a star of six points of the fourth (See of Tuguegarao). Sinister: Argent, a fess engrailed between three cinquefoils sable, a bordure of the same charged with eight crosses-crosslet of the field, the bordure dimidiated

(Foley). Here, having no purely local heraldic data at hand, the arms for the See show the emblems of SS. Peter and Paul, to whom the Cathedral church is dedicated, together with the six-pointed golden star from the arms of the founder of the See, Pius X. The field has been divided between the blue

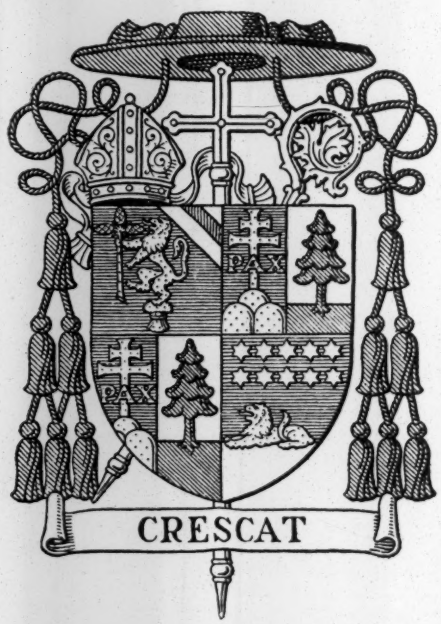


of the Holy Father's field (also the field of the American Union Jack or naval flag) and the red of the Castilian coat. The coat at sinister is that of the Foleys, with a bordure for difference. The Lords Foley also difference the original coat with an uncharged bordure sable. The addition here of the crosses-crosslet makes this a still further differentiation from the original arms and forms a natural brisure for an ecclesiastic.

ARMS OF THE VICAR APOSTOLIC OF NORTH CAROLINA.

Quarterly. 1: Azure, a lion rampant, his left foot upon a garb and holding in his right fore-paw a staff paleways, the top ending in a cross of three pine-cones, all or; a demi-chaperon at sinister (or a "point sinister") argent charged

with a bendlet gules (Vicariate Apostolic of North Carolina). 2 and 3: Arms of the Order of St. Benedict impaling Argent, a pine tree on a champagne vert (Haid). 4: Azure, a lion couchant or upon a champagne argent, in chief ten stars of six points five and five of the last (Abbey of Belmont). The arms of the Vicariate are based upon those of its founder, Pius IX (Mastaï-Ferretti). The Mastaï arms are azure, a lion rampant, his left foot upon a globe, all or. For the globe I have substituted a "garb", or sheaf of wheat, from one of



the early seals of North Carolina; and as a reminiscence of the pine tree which appears there also I have given the lion a cross-staff ending in pine-cones. The half chaperon is simply an abbreviation of the Ferretti arms. In the second and third quarters the Abbot follows the Benedictine practice of impaling the arms of his Ordèr with his personal coat, the combination becoming thenceforth an inseparable unit. The arms of the Order have at different times and in different places varied slightly in the tinctures; but the tinctures preferred by the Abbot are the simplest version, and therefore,

to an impartial herald, the most acceptable. The tree, for Haid, is an assumption commendable for its dignified simplicity. The fourth quarter shows, for the Abbey of Belmont, the arms previously in use there, with the exception that the champagne or terrace, formerly vert, is now argent. The founder (the Abbot Leo) and his ten monks are indicated by the lion and the ten stars. It should be realized that the apparent complication of this shield as a whole does not inhere in any of its single quarters, each of which is reasonably simple, as a good coat should be, but arises solely from the heraldic need of showing the Prelate's several dignities.

I shall be glad to explain by correspondence any of the details of the foregoing that may not seem clear to amateurs of heraldry; and I shall be happy, in collaboration with my good friend, the Rev. J. A. Nainfa, S.S., to serve any of our Prelates in matters heraldic.

PIERRE DE CHAIGNON LA ROSE.

Cambridge, Mass.

"THE SCIENCE OF THEOLOGY AND THE ART OF SACRED ELOQUENCE."

THE antithesis of science and art has been so often formulated that it would be idle and wearisome to rehearse the details. The title of this article will in itself clarify some ideas and point the way to practical corollaries. Without entering, then, upon the larger question of the contrasts of art and science, it might be well to single out some difficulties the preacher may be expected to meet with in transmuting the substance of his theological science into the material of his sacred eloquence, in translating a thesis into a sermon, in making Aquinas a Lacordaire or Suarez a Bourdaloue. It would seem paradoxical at first sight to affirm any difficulty whatsoever. Truth is one and the same whether couched in a syllogism or resonant in a period. Falsehood may assume a thousand disguises; but truth has but one expression upon its immobile features, one look in its sleepless eyes; eternally fixed upon eternal foundations, with unswerving gaze—the ideal of sphinxes, moored with shiftless fixedness upon the shifting sands of falsehood.

But the difficulty in question does not come from truth. You have the same proportions of hydrogen and oxygen in the glacier as you have in the river, but in some cases it took geological ages, in all cases it involves the expenditure of immense energy, to strip ice of its accidental rigidity and frigidity and run it molten down the valleys of the world, conforming itself to every varying width and every varying depth of its proper channel. There is no substantial change in the truth, but its accidental form must put off the inflexible austerity of science and assume the flexibility and warmth of eloquence. In the famous statement of St. Augustine, which embodies the world-old tradition of oratory, theology puts a full stop after the first member; eloquence, leaving the commas, goes on to the end of the three clauses. "Ut veritas pateat, ut veritas placeat, ut veritas moveat." [1]

Eloquence is Untechnical.

The technical term is something that must be left in the lecture-room. Science could scarcely exist without the technical term. Such terms constitute the shorthand of science. One phrase in theology is sometimes an index to volumes, condenses ages of church history, expedites scientific discussion and is the gravestone of a thousand heresies. Pelagianism, transubstantiation, hypostasis, circum-insession, and all the *terminative's* and *formaliter's* of the theological disputation are absolutely essential to science, very nearly fatal to eloquence. The reason is not, because shallow thinkers or careless students make the technical term a substitute for knowledge and think they have theology because they have mastered its language, as though the mere murmuring of x, y, z, entitled one to a degree in algebra. A terminology is the scaffolding needed to erect the temple of truth. A certain amount of acrobatic skill will enable one to scale its bare boards or tread securely its precarious rafters, but while irresponsible youths are playing hide-and-seek on the scaffolding, the builders, resting on that necessary structure, lay the stones of the temple in solidity.

It is not, therefore, because of its abuse that terminology is unserviceable to eloquence; it is precisely because of its

[1] De Doctr. Christ., 4, 61.

scientific utility. Technical terms constitute a language, and a very difficult language. It is language which saves valuable time for the teachers. It is comprehensive, precise, severely intellectual, but it is a foreign language to people who listen to sermons and scarcely serviceable for even a congregation of theologians. Its very condensation makes it indigestible within the brief time given to the spoken word, and even the Bread of the Lord must be leavened, though not with the leaven of the Pharisees. Sometimes the very terms of ascetical theology likewise need leavening before being dispensed to the multitude. Mortification and the spiritual life and the interior spirit and supernatural motives, these and many another term that has come to us from the good books we read, are stereotyped formulas of asceticism and may be idle words for many hearers.

The sacred orator must melt down the stereotyped and run his language into new molds for his audience. He must leave the glacial period of science where " froze the genial currents of his soul " and thaw out in the pulpit. Estimate, if you will, the energy of heat required to convert a world of ice into a sea of fire, and you will have some idea of the labor required to change a small quantity of theology into the palpitating flexibility of a sermon. Modern inventions have been able by high-pressure machines to force air bubbles into baking dough and so shorten the leavening process by dispensing with the slower release and permeation of yeasty vapors. The work calls for time and energy. If you shorten the time, you must increase the energy. Sometimes it is only after years of thought and familiarity with the solid truth of theology that it has become light and wholesome for public consumption in the pulpit; sometimes the intense application of special study will force at once technicality and density into freedom and grace; but always either by expenditure of more time or more energy in the mastery of thought, must the prime matter of truth be made to doff the form of science and assume the form of art.

Suppose you should try to bring home to the audience the personality of God. You would have visions from theology of pantheism and agnosticism. You would recall shattered fragments of discussion about hypostasis and the individual.

Perhaps half-forgotten heresies would struggle into consciousness with other flotsam and jetsam. All that would be quite unleavened for the audience you have in mind, and you might say to yourself, "I will talk to my good people about going to Mass and confession." But perhaps with longer meditation you would feel that the personality of God might give a meaning to religious life, might comfort a lonely soul, might take prayer out of the region of the clouds, making it, instead of what would be deemed as senseless talking to the air, rather the loving converse with one who knows and loves, whose ear is ever at our lips, as Fr. Farrell puts it somewhere; and moved by these many advantages your thoughts of God's personality would shed its technicalities. Fr. Pardow, who died but recently, was a preacher who had in his life a vivid realization of the personality of God and made many attempts to formulate his knowledge for the pulpit. He often tried to make his hearers realize what he felt. One illustration had some success. "A government," he would quote or say, "is impersonal. 'I cannot shake hands with the United States', was the cry of the soldier. My Colonel is my government for me." But Fr. Pardow's most successful attempt at making his audience realize God's personality was closely allied to one which Christ Himself used for a similar purpose. Not far from where Fr. Pardow lived at Poughkeepsie he saw on one of his walks an incubator whose source of heat was an oil-lamp. His mind was ever alive to spiritual analogies, and one suggested itself at once. The lamp would represent the impersonal idea of God as a force in the universe and would be contrasted with the mother-hen the embodiment of the personal idea. The illustration is crude as here presented, but it was not so in his development of it, and his fine sense of humor was able in a delicate way to make much of the absurdity of an oil-lamp masquerading as a mother-hen. Whatever may be the thought of it, it certainly was, with other explanations, effective in securing a realization of God's personality. One good, shrewd Irishman was full of the idea after the sermon, and prayer became for him a new thing. Another person wrote to Fr. Pardow in English which is rude but in enthusiasm which is unmistakable: "Dear Father on Good Friday night Will you please give us the Leture you gave

down at the 16st Collige. About the Chicken who had a Mother. And the Chicken who had the Incubator for a Mother. Father I am trying to get some of the Boys who do not know what the inside of our church look like and I know if they was to hear about the Chicken it would set them to think of God in this holy season of Lent." The note is unsigned.

Assuredly it would seem to be a far cry from the personality of God to an incubator, yet it made the writer of that note think of God and with the zeal of an apostle he wanted the boys to think the same way. Similar but greater enthusiasm was aroused, we may feel sure, by the supreme eloquence of, "Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent to thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not?" We feel the Great Theologian and Sacred Orator would not have disdained the incubator with its homely oil-lamp. There are few technical terms in the eloquence of the Gospels.

Eloquence is Imaginative.

Scientific truth differs from artistic truth in its presentation. The truths of science are general. Science works from the particular and concrete back to the general and abstract. The truths of art are embodied in the concrete. Contrary to science, art begins with the ideal and works toward a concrete presentation. Geometry will reduce a flower-garden to a blueprint; landscape gardening will turn lines into borders and blank spaces into mosaics of flowers. The architect must have his blueprint to keep him from going wrong, but art finds its realization in the cathedral. Science gives an anatomical chart; art produces a statue. Principles, deductions, conclusions, classification, systems, these are processes of science and valuable they all are for art, but all these operations are facing the abstract and general. Art faces the concrete and particular, and after its survey of heaven and earth it is not content until it gives "airy nothings a local habitation and a name." Science is ever climbing up the tree of Porphyry; art is ever climbing down it.

Apply all this now to theology and preaching. Anyone can see the two opposite processes exemplified in such works as Corluy's *Spicilegium Dogmaticum*, and in most commentators who are looking to the essential truths of Scripture. The sermon on the Mount is reduced to a series of general propositions where everything local, particular, and concrete is set aside to arrive at the essence, to classify the product and codify a system. Take again the sermon on prayer (Luke 11). "Lord, teach us to pray", said one of His disciples. The first part of the sermon advises the recitation of the Our Father; then follows a famous parable, a picture with all its details, local, actual, and contemporary; the perfection of the concrete. In the crucible of science these details are all swept away. "Friend, lend me three loaves," is generalized into "prayer". "If he shall continue knocking," is the artistic expression for the scientific "persevering". So with the rest: the midnight hour, the shut door, the children in bed, the continual knocking, the reluctant rising, the triumph of the visitor, all disappear, and this piece of eloquence becomes a theological conclusion asserting "the efficacy of persevering prayer; for if selfishness and indolence yield to importunity among creatures, how much more is this true of God?"

Think a moment of all the great truths of our faith which have been embodied in exact terms and defined and made perspicuous by reason and authority; and set them side by side with the gospel which is sacred eloquence and from which these great truths arose; and you will understand the marked difference between the scientific and artistic form of the same truth. The providence of God and the lilies of the field, the papal supremacy and the keys, the infallibility and the rock and the sheep, unity and the one fold, grace and the wedding garment, charity and the Good Samaritan, humility and the little child, perfect contrition and the prodigal, torments of hell and unquenchable fire without a single drop on a parched tongue—there is no need of prolonging the catalog. The parable, the example, the story, the similitude, the epigram, the brief description, these are rarely employed in the text-books of science, where clearness of truth is looked for: "ut veritas pateat". These, however, always enshrine the truths of eloquence where the charm of truth is sought for: "ut veritas placeat".

Eloquence is Emotional.

Finally, scientific truth is unemotional. Earnestness may galvanize a chapter of Suarez into momentary life, but that life is only galvanic and extrinsic. It comes from flashing eye and thrilling tone and vigorous gesture, but the truth itself is unemotional. Science wants it so. It excludes emotion as distracting and out of place. Imagine a professor of geometry tearfully and exultantly announcing in tremulous tones his Q. E. D. Science does not amplify, does not enforce its truths with emotional vehemence, does not perorate. If you do not understand, it gives another proof, or another exposition. When you catch the fact or principle, the work of science is done. The mind is equated with objective realities; it is vested with the truth. You have a perfect mental fit. It is no part of science to comment on the beauty of the vesture or its goodness. It has already passed on to fit your mind with another truth. Ah, but art does not pass on. In its mental vestures, art dwells upon their beauty and is attracted or repelled by their goodness or evil. The truth of art is transfigured by the imagination into a thing of beauty and is shown to be stained with evil or glowing with goodness, because in eloquence the truth must pass from the mind through the imagination to the heart: "ut veritas pateat, ut veritas placeat, ut veritas moveat".

One glance of the opened eye sees the flash of truth; the gaze must be riveted to behold its beauty; the looks must be fascinated to thrill with truth's emotion. "Veritas stat in indivisibili", our philosophers tell us, but "pulchritudo non stat in indivisibili nec malitia nec bonitas." So the orator amplifies and is diffuse. He deepens the dark shadows of the picture that you may hate it more and more; he emphasizes the light areas that you may like the picture more and more. He will never be content with your merely seeing it. In a sense, therefore, the sacred orator must know theology better than the theologian. He will not be content with a surface knowledge but will feel the pulse of truth and listen to its heart-beat. He will get down below terms to realities. Before his imagination general truths will marshall the multitudes of their individuals, and disclose the significant individual which will best represent the class. His knowledge

of theological truths will widen out into the myriad relations and analogies in history, art, and nature wherein the profoundest theology may be presented and illustrated in the simplest object-lesson familiar to every audience. Part of Chesterton's success consists in his power of bringing his philosophy, as much as he has, down to the lowest common denominator. He sees philosophy in the veriest trifles of life. I know, too, a chemist who has so mastered his science that I really believe he could give a complete course in chemistry with experiments and illustrations from the stains and paints and what not of his room. So must the preacher have mastered his theology for the pulpit. He must be able to see sermons in everything, discern the great round orb of God's truth reflected in countless shades and tints from all the creatures in God's universe.

His truth will be apostolic, will become all things to all men to save all, will avoid the scientific language which appeals to the expert and the trite language which appeals to no one, will keep its language from degenerating into mere symbols, and so will be ever on the lookout in realms of the imagination for new forms in which to body forth the old thoughts. The truth of the orator must be apostolic; it must win its way by beauty and charm and ensure its progress to its destination, the human heart, by filling itself with emotion, by manifesting its goodness or evil. "Ut veritas pateat, ut veritas placeat, ut veritas moveat".

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AN EPISCOPAL CHAMPION OF SOCIAL REFORM.

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THE Catholics of Germany are preparing to commemorate in a fitting manner the hundredth anniversary of the birth of the great Bishop of Mainz, Wilhelm Emmanuel Freiherr von Ketteler. What this prince of the Church did for his own diocese and for the Church at large, what a debt of gratitude Germany owes to him as the renewer of religious life, as the pioneer of the Catholic social reform movement and its scientific exponent, as the champion of the religious and political rights of the Catholics, is written in indelible letters on the pages of history. His sublime personality, his eminent virtues, his lovable traits of character were the admiration of his contemporaries and deserve to be held up for imitation to all succeeding generations. One of the most deplorable features in our Catholic literature at the present moment is the absence of any important work in English which deals with the social reform movement inaugurated by this truly great priest. Apart from some articles in the *Dublin Review* and the admirable articles by Goyau in the *Catholic Encyclopedia* we have hardly anything in English to refer to on the subject of such vital importance in the social crisis we are passing through.

In dark and lowering days he grasped the pastoral staff of St. Boniface with a firm hand and led out his sheep and went before them and showed them good pastures and stood between them and the wolves lying in wait to catch and to scatter. He stood on the watch-tower of the age, and when he saw the enemy approach he sounded the alarm, rallied the Catholic forces and took his place in the forefront of the battle-line to hurl back the invaders.

No statues in marble or bronze will be raised to him during the year of jubilee, but more fitting memorials, memorials which the friend of the poor, the suffering, the workingmen, and the children will look down upon with favor and bless from his throne of glory. A church is to be erected in the workingmen's colony of Mainz consecrated to the Sacred Heart; the shrine of Our Lady of Sorrows in Dieburg, where Ketteler preached so often and prayed so much, will be completely renovated, and a Ketteler Society has been founded to raise funds for the erection of a free sanatorium in Bad Nauheim for poor children.

It is the purpose of the following sketch to treat of Ketteler, not as the champion of the liberty of the Church and the religious reformer, but of Ketteler the champion of the poor and the workingman, of Ketteler the social reformer, of whom the great "social Pope," Leo XIII, said: "This was my great predecessor!" [1]

"Verba movent, exempla trahunt." Ketteler was well aware of the profound wisdom underlying this old adage. He knew that reform, like charity, must begin at home. Unlike Lassalle and a host of other theorizing socialists, he preached what he practised and practised what he preached. There was no need in his case to admonish the people to follow his good doctrine, not his bad example.

The life-story of a man like Ketteler is the best answer to the oft-repeated boast of the Socialists that they are the only ones who have stood by the poor man and the laborer, and to the taunts hurled by Bebel and Liebknecht at the members of the German Reichstag, 31 May, 1881, during the debate on the Accident Insurance Bill: "When did you begin to take notice of the workingman? When did you begin to study the Social Question? When did you begin to do anything for the so-called poor man? Not until we socialists reminded you of your duty."

Ketteler's sociological writings, above all his *Grosse Sozialen Fragen der Gegenwart* and *Arbeiterfrage und das Christentum,* are acknowledged classics in this category of literature. They exerted a far-reaching influence not only on the German Social Reform Legislation, but also on the famous

[1] To the Swiss Catholic sociologist, M. Decurtins.

Labor Encyclical of Leo XIII—*Rerum Novarum*, of 15 May, 1891. No less an authority than Windthorst[2] pronounced them to be the best exposition of the Christian point of view on the social question and the clearest presentation of the defects and the one-sidedness of the naturalistic position.

French and Swiss writers have long since taken up the study of Ketteler. During the last decade of the last century, Decurtins, Kannengieser, Girard, translated the most important of his works or analyzed his economic doctrines; in 1903 Lionnet wrote an interesting sketch of his life, based on Father Pfülf's monumental work; some years later René Lebègue made the sociological ideas of Ketteler the subject of an academical dissertation, and in 1908 the versatile Georges Goyau contributed an excellent volume on Ketteler to the collection *La Pensée Chrétienne*. If there are any English works dealing directly with Ketteler on the market, I confess that I have not been able to trace them.

Lawyer and Theologian. 1811-1844.

Wilhelm Emmanuel von Ketteler sprang from an ancient Westphalian race. His pedigree can be traced back to the thirteenth century. A Ketteler was the first duke of Courland and Semgallen, and another Ketteler, who died in 1711, was the husband of Anna Iwanowna, who ascended the Russian throne in 1730.

Born at Münster, on Christmas Day, 1811, Wilhelm Emmanuel[3] inherited more than a baron's title and rank: ardent love of the Catholic, noble independence of mind, deep manly piety—traits for which his ancestors were ever distinguished—these were the better portion of his heritage.

Carlyle speaks somewhere of the "all-but omnipotence of early culture and nurture." The influences surrounding Ketteler's early life were certainly calculated to prepare him for the great work cut out for him by Providence. Brought up in the most beautiful family life, under the eyes of a father who was every inch a nobleman, of a mother who was filled with inexhaustible love and solicitude for the Christian training of her children, surrounded by respectful and respected

[2] Introduction to the 4th edition of *Arbeiterfr. und Christent.*

[3] The name Emmanuel was given him in honor of the auspicious day of birth.

domestics whose years of service were as a rule measured by their span of earthly life, early familiar with the life of the independent yeoman, the industrious tenant, and the humble craftsman of his own Münsterland, as well as the very different conditions prevailing in the mines and the factories on the banks of the Ruhr—knowledge and experience broadened and intensified by study, travel, and intercourse with all classes and conditions of men—Ketteler early laid the foundations on which his career was built.

After a four-year course in the Jesuit College at Brieg (Switzerland), Ketteler was graduated from the Gymnasium of Münster with high honors, and studied law at Göttingen, Berlin, Heidelberg, and Munich. At Göttingen he became involved in a student duel which cost him the tip of his nose and two weeks' carcer. The parents of the dueller took the affair very much to heart. Ketteler himself thought it did not matter much whether his nose was a little shorter or a little longer; but his father was not of the same opinion and forbade his son to appear before him until such time as his nose should have regained its normal proportions, which necessitated a long and troublesome cure in Berlin.

At the end of his university course Ketteler entered the service of the State as referendary at the Superior Court of Münster. His marked ability and his scrupulous attention to his work gained him the good will of his superiors. An honorable career was open to him; but he was not happy in his chosen field. There was a void in his heart which the routine of his daily life was by no means calculated to fill. He felt that something extraordinary must happen to change the course of his life.

Something extraordinary did happen, something the young lawyer had hardly looked for. On the twentieth of November, 1837, the Prussian Government ordered the arrest of the aged Archbishop of Cologne, Klemens August von Droste-Vischering, ostensibly for having plotted against the State, in reality for refusing to break his oath of fealty to the Church by handing over the children of mixed marriages to Protestantism.

This so-called Cologne Event (*Kölner Ereignis*) made a deep impression on Ketteler. He had not buried his chivalry

and his love of Holy Church in law books nor bartered his independence of mind for Government favor. When his kinsman Ferdinand von Galen was dismissed from his diplomatic post in Brussels for declining to make official communication of the false charges against the archbishop to the Belgian Court, he handed in his resignation, having become convinced that he could not serve a Government that demanded the sacrifice of his conscience.[4] "One must have a very good stomach," he wrote at the time, "to digest the bile stirred up by such infamous acts."

The name and fame of the great Görres drew Ketteler to Munich, whither his brother Richard, who had exchanged a cavalry officer's uniform for the soutane of a seminarian, had preceded him.[5] Here he spent the spring and summer of 1839, dividing his time between serious reading, the rare pleasures of intimate intercourse with the famous Catholic leaders, Görres, Windischmann, and Phillips, and invigorating hunting-expeditions into the Bavarian and Tyrolese Alps. But he did not find what he had come to seek—certainty as to his vocation. This he owed, after God and the Blessed Virgin of Altötting, to Dr. Reisach, then Bishop of Eichstätt and afterward Cardinal. In 1841 he took up the study of theology at Munich. Before proceeding to the clerical seminary of Münster he made a retreat at the Jesuit College in Innsbruck. These days of earnest introspection and communion with God were decisive for his whole future. He made a complete sacrifice of himself, vowing to place his talents, his fortune, his influence, at the service of Christ and His persecuted Spouse. With these dispositions he presented himself for Holy Orders 1 June, 1844. His first appointment was to a curacy in the little town of Beckum.

Curate and Pastor.

When Ketteler was still engaged in his uncongenial duties as Government referendary—"much paper and little heart," was his not altogether inappropriate description of Government business—he told a friend that his ideal in life was to be placed in a position in which he would be enabled to work

[4] Briefe, p. 8.

[5] Richard afterwards joined the Capuchins.

for the moral and social uplift of the common people. His dream was now realized. Beckum afforded him numberless opportunities of exercising not only spiritual but also corporal works of mercy, and he was not the man to let slip even one.

The following incident gives us a glimpse of the ardent charity which burned within him. With two other priests, one of them the future confessor-bishop of Münster, Johann Bernhard Brinkmann, he occupied a little presbytery—*Priesterhäuschen*, the people called it. One of his companions fell seriously ill. Sisters of Charity and Brothers of Mercy were a rarity at that time even in Westphalia; but, although many months passed before death released him from his pains, the sick man never felt the want of a nurse. Ketteler tended him as tenderly and carefully as any mother or sister could have done. Bed-making and sick-nursing he had, as he used to say, learned from his mother.

Ketteler was curate in Beckum for only two years, but to this day his memory is in benediction amongst the people, and the flourishing Hospital and Childrens' Home in charge of the Clementine Sisters are a lasting monument to his zeal in the service of the poor and at the same time his first contribution toward the solution of the social question. "We had to beg for every rafter in the roof and for every stone in the walls," he wrote in 1851.[6] He applied to relatives and friends at home and abroad. When repulsed, which was rarely the case, he returned to the charge, remembering the parable of the Friend and the Three Loaves. A kind-hearted but over-cautious parish priest was so moved by his eloquent appeal for the poor of Christ that he took him into the church and out of a secret fire-and-robber-proof vault brought forth two thousand dollars and gave them to him as his contribution toward the building-fund. One-sixth of the total building expenses was borne by Ketteler himself. "In two substantial buildings," he could write some years after, "forty sick persons and all the poor children of the district are cared for: a beggar-child is something unheard-of in Beckum."[7]

I cannot pass on without making reference to one of the most winning traits in Ketteler's character—his love of children.

[6] Briefe, p. 227.

[7] Pfülf, I, p. 128.

For the school-children who lived too far from Beckum to go home for dinner he had a special recreation-room fitted out. There they gathered around the warm stove on cold winter days, the curate, like another Philip Neri, in their midst, telling them stories, teaching and encouraging them.

One day the curate met a little boy who was weeping bitterly. He had been rudely repulsed by a rich farmer at whose door he had asked for a piece of bread. Ketteler called straightway at the inhospitable house. He was, of course, received with every mark of respect and the best in the house was set before him. But he simply asked for a piece of bread and butter, and when he had received it, said: "You have honored me, because I am your curate, because I am a baron; but the bread and butter are for a poor child, for a guest who is greater than I; for 'what you do unto the least of My brethren, you do unto Me'."

"Ever since I have been entrusted with the care of children," he said in one of his famous discourses on the *Great Social Questions of the Day*, "I have given the most careful attention to such as had lain under the heart of an unworthy mother." When he came across "those unfortunate children who had never known their father, perhaps not even their mother, or had seen in her an image of reprobation," he always took a very special interest in them and, if possible, placed them in good Catholic families. "If you have the little ones, you will win over the big ones too," was one of his favorite sayings, and as Bishop he was always troubled and displeased whenever he heard of pastors who could not gain the confidence and attachment of the children. Every year in autumn, when the grapes were ripe in the episcopal vineyard, the boys and girls of the city orphan asylums were invited to the Bishop's house and liberally treated to the luscious fruit. There was not an orphan child in his diocese that did not look up to the Bishop as its second father and friend.

One of Ketteler's favorite seminary dreams was realized in 1846, when he was made pastor of Hopsten, a parish of some two thousand souls. Throughout his whole life he regarded the lot of a country parish priest as an ideal one. A letter written 24 May, 1855, begins with the characteristic words: "You know I am every inch a country pastor (*Bauern-Pastor*)."

It was by no means a sinecure on which the new pastor entered. For a generation and more the people of Hopsten had been like sheep without a shepherd. The baptismal registers bore undeniable testimony to the sad consequences of these years of inefficient pastoral care. Materially his parishioners were hardly better off. "The whole countryside," Ketteler wrote immediately on his installation, "is rich in sand. The people are mostly poor tenants." To add to the general misery the drought of the summer of 1847 brought famine and typhoid in its wake. In this hour of direst need the pastor was the good angel of his flock. He went in person to every well-to-do farmer and asked him how much of his harvest he was ready to sacrifice for the famine-stricken, and from every tradesman and wage-earner he begged an alms for his poor. Many families otherwise not reckoned among the poor were especially sorely straitened, as an excusable pride prevented them from making known their condition. These the pastor visited under cover of darkness and ministered to their wants. It is impossible to estimate even remotely how much of his own and of his relatives' money Ketteler spent while the famine lasted. Wagonloads of corn, bread, and potatoes arrived at regular intervals, and no one but the pastor knew who paid the bills.

During the famine year Ketteler's sister, the Countess of Marveldt, spent a few days with him at Hopsten. After dinner he invariably invited her to accompany him on his rounds through the parish. The houses of the poor and the bedridden were the points of interest to which he took her, and she, with true Ketteler generosity, dispensed alms till her last penny was gone and she had to borrow money from her brother to pay her way home.

Solicitude for the poor was a passion with Ketteler. "When I have nothing for the poor, I don't go out," he remarked to his companion, after he had roused a sleeping beggar in a Roman piazza and given him an alms.[8] He never turned a beggar away unless he was certain that he was a notoriously degenerate subject. But his benevolence was not always proof even against such cases: "he chid their wand'rings but re-

[8] This incident happened on Ketteler's last visit to Rome, in 1877.

lieved their pain." A disabled veteran of the Napoleonic wars counted as confidently on the Bishop's annual subsidy as on his State-pension—and he got it as regularly too.[9]

On 5 October, 1864, the *Bauhütte*, the leading organ of the German Freemasons, published what pretended to be a faithful report of a "thundering" sermon preached by Bishop Ketteler against the "damned and accursed sect of Freemasons" before an audience composed almost exclusively of persons of the lower classes, boatmen, day-laborers, and farmers, and closed with the disdainful remark: "Perhaps the Bishop thinks that Freemasonry is dependent for its membership on dock-hands, day-laborers, and peasants. We aim higher than that." Ketteler's reply was significant and to the point: "In this respect the Catholic Church is diametrically opposed to Freemasonry. We joyfully confess that every dock-hand, every day-laborer, every peasant is of as much moment to us as any prince or king, and that we place human dignity far above all class distinctions. We feel nothing but inexpressible pity for those who esteem the wealthy manufacturer higher than the poor farm-hand." [10]

[TO BE CONTINUED.]

GEORGE METLAKE.

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STUDIES IN AMERICAN PHILOSOPHY.

AS many races have left their impress upon this land and its people, it is but natural that many minds should have stamped their characteristics upon its intellectual culture. We are prone to believe that we have outdone every country in the race for material progress. Yet, in the midst of all this turmoil, in the midst of the feverish exploitation of the rich soil and the bountiful mines, intellectual advancement, although necessarily held in the background at times, was never lost sight of. Almost from the days of the earliest colonists, speculation on the great problems of life and religion, of the why and whence of man, of the nature of God and His reve-

[9] *Liesen*, Ketteler und die Sociale Frage.

[10] *Ketteler*, Kann ein gläubiger Christ Freimaurer sein, p. 95.

lation to mankind, was freely and sometimes brilliantly indulged in. We have witnessed in this land, more than anywhere else, the eclosion, the rapid growth and the sudden decay of many strange cults, and we have perhaps commented with surprise on the variegated extremes of American thoughts. On turning the pages of history our surprise may be lessened as we come to understand the various intellectual influences that have gone to make up the spiritual heritage of the nation. And for us Catholics such a retrospect may have the added advantage of showing us at what points we can influence contemporary thought, which is but the composite outcome of our intellectual past.

It is only quite recently that Catholic speculation in this country has begun to attract the attention of those outside the fold. True, it is only quite recently that Catholic speculation has become an active factor within the fold; but the interest now being taken in it by others is an earnest of that effort to arrive at an understanding between thinkers of different schools, an effort which, without making us sacrifice the clearness of our own principles, cannot but be productive of good in the end. As Professor J. Royce of Harvard remarks:

> Agreement in opinion is not the goal of philosophy. That insight should more abound: this is the main purpose of philosophical inquiry. Insight, however, as it occurs in individual human beings, inevitably implies variety. The proper check to this variety is mutual understanding. And mutual understanding is worth most when it takes place between those who have decidedly various points of view.[1]

It is perhaps for this very reason that we might profitably ponder over these words, also of Professor Royce, because they express a misunderstanding that we must dissipate if we are to gain a wider hearing:

> The hardest task that the scholastic philosophy, if it comes to be more widely taught in our country, will have to face, in endeavoring to make itself clear to American students, will be dependent upon the scholastic tendency to use the method of appeal to authority, a

[1] Van Becelaere, *La Philosophie en Amérique,* Introduction, p. XVII.

tendency which has been so characteristic of scholastic doctors in the past, and which is so foreign to our own national spirit. If American philosophers were ever, in great numbers, to become, for the time, disciples of St. Thomas, they would, if they remained true to their national spirit, soon transform what they had learned into a hundred shapes whose common origin would ere long be hard to trace, and whose relation to the master would in the main be that of cheerful hostility or at best of respectful disposition to alter his views to meet new problems. In America we who love philosophy may readily admit that truth is eternal; but we are certain to insist that the problems and the formulations of our own age are and must be new. Truth we may accept but authority never, except as a temporary expedient, or as a transition to a stage in which we shall have thought out the truth in our own way.[2]

Moreover, the decided prevalence of religious interests has been recognized by all thoughtful observers as characteristic of our whole national tendency in philosophy. And this emphasizes perhaps all the more our duty as Catholics to take more complete cognizance of these various currents of thought, so that we may get our right bearings whether for defence or attack.

The various systems of thought that held sway in this country fall quite naturally under two principal heads, the Older and the Modern Schools. The former, offshoots of the different systems in vogue in Europe before Kant, were transplanted across the Atlantic, where they took on an individual and sometimes very original aspect. Chronologically they were in undisputed possession of the field from 1620 until 1820.

From that year on, according to the testimony of Emerson, the best judge in the matter, Kantian Criticism began to permeate New England. As it had done in Europe, so also was it destined in this country to direct speculation into new channels. All former systems were completely overshadowed, while this newest importation gained an ever-widening circle of enthusiastic adherents and original expounders. It was the beginning of what we shall call the Modern Schools.[3]

[2] *Ibid.*, p. XVI.

[3] A detailed and complete history of American philosophy is yet to be written. Plentiful material for such a work is scattered throughout numerous

The Older Schools.

In following the genetic development of the older schools, their interdependence and mutual reactions, we shall see them closely interwoven with the life of the people, thus preparing the ground for the American ideal of the State and all it implies; at the same time they prepared the thinking minds for the invasion of Transcendentalism and the various forms of Idealistic Monism that succeeded it during the nineteenth century.

During the stirring times of the Colonial period the first settlers had much to contend with; yet with the first seeds confided to the ground in the newly-chosen country the seeds of intellectual culture were also sown in New England.

Although Virginia had been founded in 1607, instruction was at a very low ebb there. Even in 1715, when Governor Spottswood dissolved the Assembly, he gave as his reason that there was not one amongst its members "who could spell English or write common sense". When in 1681 the first effort was made to establish a printing-press, Governor Culpepper quickly put a damper on the efforts of the dangerous innovators. This prohibition stood until 1729.

But the case was different with the Puritans from the time they landed in 1620. It was their "clerical spirit, nourished on the strictest principles of a fanatic Calvinism, that brought forth the first fruits of philosophical thought on the American continent".[4] The Puritans were a thinking community, their characteristic organ being neither the hand nor the heart, but the brain. There were amongst them many well-instructed men, so much so that from 1630 to 1690 "there were in New England as many graduates from Oxford and Cambridge as one could have expected to find in an equally

histories of English literature, biographies, magazine articles, and essays on individual thinkers and their work. The only works aiming at anything like a general survey of the field are: L. Van Becelaere, O.P., *La Philosophie en Amérique depuis les Origines jusqu'à Nos Jours* (1607-1900), The Eclectic Publishing Co., New York; and, I. Woodbridge Riley, *American Philosophy, The Early Schools,* Dodd, Mead & Co., New York. What the former work, a very good guide book, lacks in detailed information, the latter makes up, but it carries us only to the beginning of the nineteenth century. These two works we shall have frequent occasion to quote during the course of these studies.

[4] Van Becelaere, p. 18.

numerous group of population in England". Already in 1629 they made education obligatory in all their settlements and in 1638 a college was financed by private subscriptions and opened in Newtown (now Cambridge), which later on took the name of Harvard. It was founded principally in order to train a caste of educated ministers who were the greatest glory of the early Puritans, and the whole atmosphere of the college was redolent with a stern religious spirit that manifested itself in regular religious instructions and frequent exercises obligatory on all students. Other colleges were founded during the Colonial period and had their share in the subsequent development of thought. They were: William and Mary (Virginia) in 1693; Yale in 1700; Nassau Hall (Princeton) in 1746; King's College (Columbia) in 1754; Philadelphia College in 1755; Rhode Island (Brown) in 1764.[5] A general idea of the trend of philosophical discussion may be gained from this remark of President Mather of Harvard: "The students were taught to 'libere philosophari et in nullius jurare verba magistri'". It was this very liberty that was to put a new complexion on the religious faith so sternly upheld at the outset, and bring about its complete disintegration.

Calvinism, in its early purity, is not only a theology, but a philosophy as well. It may be considered from the four standpoints of ontology, cosmology, epistemology, and psychology:

First as a theory of being, Calvinism teaches that the deity lives outside the framework of the universe; that he interferes as he sees fit according to an absolute and arbitrary will; that he works through inscrutable decrees; that he foreordains whatsoever comes to pass. As a theory of the cosmos, Calvinism teaches that the world is under the curse of the divine displeasure; that it conceals rather than displays its creator; that its evil is a permissive act of God. As a theory of knowledge, Calvinism teaches that true knowledge comes more through revelation than through reason, being a gift of the divine pleasure rather than a result of human endeavor; that the

[5] The curriculum of these colleges and the requirements for degrees make interesting reading. The importance attached to the study of the ancient languages, not only Latin and Greek, but also Chaldean, Hebrew, and Syriac, is in strong contrast with modern practice. See Van Becelaere, pp. 29 ff.

decretive will of God is involved in deep mystery, which is for us little better than learned ignorance. As a theory of personality, Calvinism teaches that God is alien in essence from man; that human progress comes through arbitrary grace, man being by nature corrupt; that our liberty is not self-determined, but works only within the limitations of our foreordained nature; that the last dictate of the understanding determines the will.[6]

A typical example of this teaching is found in Cotton Mather (1663-1728), a graduate of Harvard, and the son of Increase Mather, who for sixteen years was president of the same college. A sworn enemy of Aristotle, "that muddy-headed pagan to whose yoke souls called rational have submitted their necks and written prodigious cartloads of stuff to explain the Peripatetic philosophy"; a sworn enemy of metaphysics, "which a learned man too justly calls 'disciplinarum omnium excrementum'"; and of ethics, which is an "impietas in artis formam redacta" and "all over a sham", he exhorts his disciples "to get as thorough an insight as you can into the principles of our perpetual dictator, Isaac Newton". Natural philosophy, or the investigation of nature by observation and experience, was of more weight to him than discursive reasoning, and it gave free scope to the preacher in exalting the greatness of the Supreme Being, the First Cause of all these wonders. Cotton Mather was as prolific a writer as he was an uncompromising Calvinist. Both these characteristics stand out prominently in his magnum opus, *Magnalia Christi Americana*, published in 1702 in seven volumes of 800 pages folio; it gives a record, fanciful and unreliable, of the discovery and settlement of New England and "the many illustrious providences and remarkable sea-deliverances, remarkables about thunder and lightning, remarkable judgments upon Quakers, drunkards and enemies of the church". Against such excesses human reason revolted. It revolted against the fatal determinism of a God who created men essentially bad, and then punished them most cruelly, especially those not of the Calvinistic faith, for being what they were. Arminianism made the first inroads on the rigid system, and taught that the activity of

[6] W. Riley, p. 38.

human agency is a necessary condition for the maintenance of human responsibility. Through this breach in the wall rationalism came in, holding that man is a law unto himself, and is independent of any higher power.

In this onslaught on old ideals that had been the very life blood of the people for nearly a century and a half, Ethan Allen of Vermont, the valiant captor of Ticonderoga, played a very important part. When his *Oracles of Reason* appeared in 1784, the older President Dwight of Yale called the work the first formal publication in the United States openly directed against the Christian religion. President Jared Sparks of Harvard described it as a crude and worthless performance in which truth and error, reason and sophistry, knowledge and ignorance, ingenuity and presumption are mingled together in a chaos which the author denominates a system.[7] His roughness of manner and coarseness of speech, especially in his frequent tirades against the clergy, were repellent, but his blows were telling. And not merely content with voicing the popular protest against high Calvinism and ruthlessly tearing down all its dogmas, he essayed a constructive metaphysical system of thought. In its final conclusions it is very much akin to Emerson's Transcendentalism, a fact all the more remarkable since Ethan Allen had little or no acquaintance with other philosophical systems, and he himself claims that the Bible and the dictionary were his only authorities.

Freed from the shackles of a narrow Calvinism, philosophical thought now soared higher in an independent sphere of its own. It does not cut loose altogether from religious ideals, as indeed it never could, so intimately are the two connected in the mind of man; but it undergoes an autonomous evolution, and develops from rational principles. Following a somewhat arbitrary grouping for the purpose of clarifying our ideas, we may distinguish four principal schools, all of them having some great leader and many followers up to the time when Transcendentalism focused the general attention. These schools may be designated as the schools of Idealism, Rationalism, Materialism, Realism.

[7] W. Riley, p. 57.

I. IDEALISM.

The first in course of time as well as in originality and importance is Idealism. Idealism, as understood at this period of history, was that theory of knowledge which was deduced logically from Descartes' psychology and pushed to its furthest consequences by Bishop Berkeley. It held that the perceptions of sense have no existence independently of the mind; that, though they are not originated by us, but by a power without, that power is not a material substance or substratum.

Bishop Berkeley was directly connected with the spread of his doctrines in this country. On his first visit to Rhode Island (1728-1731) Samuel Johnson (1696-1772) became his close disciple and able expositor. T. B. Chandler, who published the life of Johnson in 1824, states tersely that the metaphysics taught at Yale while Johnson was being educated there, was not fit for worms. Johnson's education consequently was gained under great difficulties. Yet he gave proof very early of a penetrating and synthetic mind. With a view to practical ethics, he declares in his *General Idea of Philosophy* that "philosophy is the study of truth and wisdom, i. e. of the object and rules conducing to true happiness".[8] But in his *Introduction to Philosophy*, published in 1731, he goes further afield in the domain of speculative thought. His definition of truth reminds one strongly of the schoolmen: "Natural or real truth or the truth of things is the reality of their existence; intellectual truth is the knowledge of things as being what they really are, in their existence together with all their related connexions and dependencies with regard to the whole". But as soon as he fell under the sway of Berkeley, then established in Newport, R. I., his devotion to this new philosophy was whole-souled, and between the two thinkers there ensued a correspondence which has been for the greater part preserved, and in which Johnson, whilst asking for explanations of mooted questions, expresses complete adhesion to the master. In his first letter he writes that the reading of Berkeley's *Principles of Human Knowledge* and of his tract *De Motu* has almost convinced him that "matter as it has been commonly defined for an un-

[8] W. Riley, p. 64.

known quiddity is but a mere non-entity. That it is a strong presumption against the existence of it, that there never could be conceived any manner of connexion between it and our ideas: that the *esse* of things is only their *percipi*; and that the rescuing us from the absurdities of abstract ideas and the gross notion of matter that have so much obtained, deserves well of the learned world, in that it clears away very many difficulties and perplexities in the sciences."

But he goes even further than Berkeley and comes to view truth from the standpoint of Plato:

Since therefore there are eternal truths necessarily existing, independent of any created mind, or anything existing in nature, it is evident there must be an eternal, necessarily existing, independent mind, in which they originally exist as one eternal light of truth, and by whom they are exhibited to all other minds in various measures, according to their several capacities and application, enabling them to judge of every particular thing that comes within their notice. He is therefore the great *parent mind*, from whom derives all light and knowledge to every created intelligence, being, as it were, the intellectual sun enlightening our minds, as the sensible sun by his incessant activities enlighteneth our eyes.[9]

Johnson, although a skilful and at times an original expounder of Idealism, did not leave a school behind him. His ideas were however to be taken up and developed in another direction by his one-time pupil, the brilliant Jonathan Edwards (1703-1758). It has been truly said that "with him independent philosophical speculation began on this continent".[10] In many respects he is a Puritan Pascal. Educated at Yale, he became acquainted there with Locke's *Essay on the Human Understanding*; and his own early essays or *Notes on Mind, Natural Science, The Scriptures*, show a decided leaning toward Idealism:

It is now agreed upon by every knowing philosopher that colors are not really in the things, no more than pain is in a needle; but strictly nowhere else but in the mind. But yet I think that color may have an existence out of the mind, with equal reason as anything in body has any existence out of the mind, beside the very substance of the body itself, which is nothing but the divine power,

[9] W. Riley, p. 105.

[10] Van Becelaere, p. 33.

or rather the constant exertion of it. For what idea is that which we call by the name of body? I find color has the chief share in it. It is nothing but color, and figure, which is the termination of this color, together with some powers, such as the power of resisting, and motion, etc., that wholly makes up what we call body. And if that which we mean principally by the thing itself, cannot be said to be in the thing itself, I think nothing can be. If color exists not out of the mind, then nothing belonging to the body exists out of the mind but resistance, which is solidity and the termination of this resistance, with its relations, which is figure, and the communication of this resistance from space to space, which is motion; though the latter are nothing but modes of the former. Therefore there is nothing out of the mind but resistance. And not that neither when nothing is actually resisted. Then, there is nothing but the power of resistance. And as resistance is nothing else but the actual exertion of God's power, so the power can be nothing else but the constant law or method of that actual exertion. . . . Those beings which have knowledge and consciousness are the only proper and real and substantial beings, inasmuch as the being of other things is only by these. From hence we may see the gross mistake of those who think material things the most substantial beings and spirits more like a shadow, whereas spirits only are properly substance.[11]

In his numerous writings he never deviated from that viewpoint, but rather emphasized it, in an effort to attune to it his whole philosophy of man and the world. But to assert that "Edwards was an idealist because he was a mystic"[12] is to identify two utterly disparate notions: all mystics were not philosophical idealists. True, Edwards, "the saint of New England", was one of those exquisite natures, tenderly sensitive to all that is lovely in nature, as a means of carrying up the soul to the Maker of all that is pure and beautiful together with a longing for a more intimate union with Him. His heart, the heart of a good and pious man, had broken through the stern forbidding asperities of Calvinism, and sundry passages in his diary[13] are redolent with the freshness and beauty of the Middle Ages. If in these effusions of the heart his expressions seem at times to come near to a pan-

[11] J. Edwards, *Notes on Mind*, par. 27 ff.; W. Riley, pp. 138-139; p. 135.
[12] W. Riley, p. 168.
[13] See e. g. W. Riley, p. 156.

theistic doctrine of the universe, his theological views always kept him on the side of a safe and sane dualism. On this last account Edwards has been accused of "sacrificing the philosophical unification of his system to theological teaching", and of "being an inconsistent philosopher".[14] If Edwards had had a clearer view of fundamental principles, he would have been enabled to give a consistent philosophical account of his dualism. But the limited information at his disposal and the consequent intensely personal speculation he was given to all his life, prevented him from seeing the rational explanation of this dualism which he clung to so tenaciously.

The same must be said of his psychological and ethical theory of determinism. Our will, he admits, is free only in as far as it is not determined mechanically or *ab extrinseco.* But in no other way is the will really free. Edwards holds that the will is that power of the mind by which it is capable of choosing. Its choice is determined by some motive or cause, and in individual cases it is determined by that motive or cause which stands as strongest in the view of the mind, which appeals to it as the greatest apparent good. Furthermore, there is in every volition a preference or inclination of the soul, whereby at that instant it is out of the state of perfect indifference; and these inclinations depend on moral necessity or causes such as individual habits and dispositions of the heart which we follow fatally if spontaneously. It was the old Calvinistic notion of liberty, explained and justified by philosophy. It left little room for individual moral responsibility, although Edwards himself is at great pains to deny that he teaches a doctrine of blind necessity. Its brilliant presentation in Edwards's work, *Freedom of the Will,* provoked a lively controversy on this and cognate philosophical problems, and in this regard at least was productive of much good. Those problems were gradually lifted from the domain of pure theology, and as Puritanism was on the wane, thinkers came gradually to see that they could be investigated also from the standpoint of reason. In this connexion Edwards's manly defence of metaphysics may well be

[14] W. Riley, p. 187.

noted, at a time when as now metaphysics was fast falling into disrepute:

> The question is not whether what is said be metaphysics, physics, logic or mathematics, Latin, French, English or Mohawk. But whether the reasoning be good and the arguments truly conclusive... The arguments by which we prove the being of God, if handled closely and distinctly, so as to show their clear and demonstrative evidence, must be metaphysically treated. It is by metaphysics only that we can demonstrate, that God is not limited to a place, or is not mutable; that he is not ignorant or forgetful; that it is impossible for him to lie or be unjust; and that there is one God only and not hundreds or thousands. And, indeed, we have no strict demonstration of anything, excepting mathematical truths, but by metaphysics. We can have no proof, that is properly demonstrative, of any one proposition, relating to the being and nature of God, His creation of the world, the dependence of all things on Him, the nature of bodies or spirits, the nature of our own souls, or any of the great truths of morality and natural religion, but what is metaphysical. I am willing my arguments should be brought to the test of the strictest and justest reason, and that a clear, distinct, and determinate meaning of the terms I use should be insisted on; but let not the whole be rejected, as if all were confuted, by fixing on it the epithet *metaphysical*.[15]

Jonathan Edwards was profound and original; and it was perhaps because he was ahead of his time that his influence was short-lived, and his philosophy went down into oblivion before the rapid advance of a shallow and superficial rationalism.

II. RATIONALISM.

American rationalism exhausted itself in endless attacks on revealed religion. Its positive contribution to knowledge consisted in spreading broadcast some elementary principles of moral conduct; but it lacked original, constructive, and cohesive doctrines. It was more a product of the times than of human reason in quest of permanent truths. As it centered mostly around the nature and attributes of God, the movement is generally known under the name of Deism.

[15] J. Edwards, *Freedom of the Will*, p. 85.

There is ample evidence to prove that its American expounders were largely influenced by European thinkers; yet, as the example of Ethan Allen clearly shows, rationalism in this country derived its main strength from its opposition to the stringent Calvinism of the early Puritans. And the foundations once shaken, deism could not but thrive on its systematic warfare on that cruel God who predestines many to evil and eternal perdition. Political ideals were also undergoing a change in the country; the vague aspirations for more freedom and greater liberty found their expression in many a formula whose Christian terms had no longer their original but merely a rationalistic meaning.

It was by a process of implicit reasoning that this change came gradually to have the upper hand in the minds of the people. Cotton Mather wrote and preached that God is a being "almighty, absolute, working all things according to the counsel of his own immutable will, for his own glory".[16] So was the king recognized as the supreme ruler of the people by divine right. Samuel Willard, president of Harvard, warned the faithful "that they were bound to withstand those who seek to overthrow the doctrine of an absolute decree, that so they may establish an uncontrolled sovereignty in the will of man".[17]

But as the Stuart dynasty became unpopular, the doctrine of unlimited submission and non-resistance to the higher powers lost its hold upon the people. Jonathan Mayhew, a graduate of Harvard, preached in 1746 that rebellion was justifiable in vindicating natural and legal rights; that the hereditary divine right of kings is not derived from human reason, but is fabulous and chimerical. "The right reverend drones," he exclaims, "who preach the divine right of titles and the equity of sinecures, are not ministers of God, but pirates and highwaymen". As God comes to be looked upon no longer as a being who has revealed himself to man, giving him certain definite laws, demanding certain definite acts of worship, but is regarded as the great architect, the great legislator of the universe, a being infinitely remote from this world; and as man is set over and against him, a law unto

[16] *Magnalia*, Vol. 2, p. 182.

[17] Samuel Willard, *Body of Divinity*, Boston, 1726, p. 8.

himself discovered by the light of his natural reason; the theological conception of politics, the theory of divine rights, gives way to the theory of natural rights, vested not only in the king, but in the people as well. By a very natural progression it came to be considered as lodged in the people exclusively, the very doctrine that underlies our national government. Only the fact that rationalism remained an intellectual evolution, which did not degenerate into a moral revolution, saved this country from the excesses witnessed in France. And strange to say, the Colonial colleges, founded as they were for the avowed purpose of training godly men for the service of the Church, which task they had thus far fairly well fulfilled, came now to have a large share in the diffusion of rationalism. Instead of educating ministers of the Christian gospel, they threw their doors wide open to the new gospel of reason and natural religion, and turned out ministers of free thought.

Then as now Harvard was on the firing-line in the conflict that was waging between rationalism and revealed religion. In 1745 was founded at Harvard the first of those lectureships which have since increased in number: it was the Dudleian lectureship, established for the proving, explaining, and proper use and improvement of the principles of "natural" religion. President Edward Holyoke, Andrew Eliot, and President Samuel Langdon were three outspoken exponents of natural religion before the revolution. William Ellery Channing (1780-1842) kept up the tradition in a brilliant manner, that appealed most to the general public.

At Yale also complete liberty of thought was gradually taking the place of revealed religion. Samuel Johnson as an undergraduate at Yale was warned against reading Descartes, Locke, and Newton. However, when he himself became a tutor, he introduced the works of those authors into the college library. When he had become a follower of Berkeley, the latter, on Johnson's representation that Yale would soon become episcopal, donated to the college his library of 880 volumes. Ezra Stiles, in turn student, tutor, and rector, wrote in 1759: "Deism has got such a head in this age of licentious liberty that it would be in vain to try to stop it by hiding the deistical writings; and the only way left to conquer and de-

molish it is to come forth into the open field and dispute this matter on even footing. The evidences of revelation, in my opinion, are nearly as demonstrative as Newton's *principia.*" Being strongly counteracted, atheism at Yale gave place for a while to seeming orthodoxy, until an explosion of freethinking was brought about with the advent of Voltairian influence through Thomas Paine and Thomas Jefferson.

But before passing to those two great lights of deism, a word must be said of Benjamin Franklin and his influence through the College of Philadelphia. His hand shaped it; and in strong contrast with other Colonial colleges it required no religious test of its instructors. It went even so far as to bestow an honorary degree on the notorious Thomas Paine. Franklin did not value thinking for its own sake. The struggles of his early life had no doubt given him a distaste for speculation which led nowhere, and he wanted practical results above all. Hence his pertinent question: "What signifies philosophy that does not apply to some use?" Yet in his early youth, philosophical speculation fascinated him for a while. As he writes himself:

> I was scarce fifteen when after doubting in turns of several points, as I found them disputed in different books, I began to doubt of revelation itself. Some books against deism fell into my hands; they were said to be the substance of sermons preached at Boyle's lectures. It happens that they wrought an effect on me quite contrary to what was intended by them; for the arguments of the deists which were quoted to be refuted, appeared to me much stronger than the refutation; in short, I soon became a thorough deist.[18]

And in 1728 he published his *Articles of Belief and Acts of Religion*, in which book are included his "First Principles" that throw a strange light on the intellectual chaos into which he had been led:

> I believe there is one supreme, most perfect Being, Author and Father of the Gods themselves. For I believe that man is not the most perfect Being but one, rather that as there are many Degrees of Beings, his Inferiors, so there are many Degrees of Beings superior to him . . . But since there is in all Men something like a natural principle, which inclines them to Devotion, or the Worship of some unseen Power;

[18] *Writings* (ed. Smyth), Vol. i, p. 295.

And since Men are endued with Reason superior to all other Animals, that we are in our world acquainted with;

Therefore I think it seems required of me, and my Duty as a Man, to pay Divine Regards to Something;

I conceive then that the Infinite has created many beings or Gods, vastly superior to Man, who can better conceive his Perfections than we, and return him a more rational and glorious praise. . . . It may be that these created Gods are immortal; or it may be that after many ages, they are changed, and others Supply their Places.

Howbeit I conceive that each of these is exceeding wise and good, and very powerful; and that each has made for himself one glorious Sun, attended with a beautiful and admirable System of Planets.[19]

The boldness of this new paganism was not pursued any further, but Franklin becomes and remains a moral philosopher, laying stress on those virtues that make for strong manhood and help us to triumph over the necessary evils of life. His ascetism however was mere dilettantism, and the supernatural had no part in it:

Philosophical self-denial is only refusing to do an action which you strongly desire because it is inconsistent with your health, fortunes, or circumstances in the world; or in other words, because it would cost you more than it was worth. You would lose by it as a man of pleasure.[20]

Franklin's contemporary and political associate, Thomas Jefferson (1743-1826), has not enjoyed the wide vogue that came to the discoverer of electricity and the brilliant conversationalist of Passy; but his intellectual influence in the deistic camp was nevertheless profound. Together with Franklin he publicly protested that his views were not anti-Christian or atheistic, and he was no doubt sincere in his protest: he disbelieved in a revealed religion, but was convinced that natural religion, whose doctrines and duties were ascertained by the mere light of reason, was sufficient unto all human needs. The French literati of the time, Condorcet, Helvetius, etc., were his friends, and influenced his views to a very great extent. On all sides he was accused of atheism, more especially so after he had proposed to the legislature

[19] *Writings,* Vol. ii, pp. 92-94.

[20] *Writings,* Vol. ii, p. 161.

of his native State his scheme for the University of Virginia: he would place the entire responsibility for religious training upon an ethical basis, where all sects could agree. Jefferson retorted with very unphilosophic vehemence that Massachusetts and Connecticut (whose clergy more especially had denounced him) were "the last retreats of monkish darkness and bigotry"; and "the pious young monks of Harvard and Yale" did not fare better at his hands. Political complications increased the intellectual turmoil in which Jefferson lived; he never found the opportunity to give systematic expression to his views; but his deism was of a very pronounced type, materialistic to a degree and scarcely distinguishable from atheism.

It was Thomas Jefferson who brought over Thomas Paine to America. If not a thinker of any depth, he possessed the faculty of popularizing deism amongst the masses. The hitherto more or less abstruse speculations of the college professors and the college graduates on the attributes of the deity and the nature and laws of the cosmos, were by dint of sharp wit, biting sarcasm, and superficial word-juggling, brought within reach of the common man. His latest historian gives Thomas Paine little credit for originality, and much credit for unsurpassed egotism.[21] *The Age of Reason*, the best known work of this "cockney speculator of common sense," [22] had nevertheless a very wide influence. Simple to a degree is this system of "owlish wisdom": [23] Paine concludes that the Christian system of faith is a species of atheism, a sort of religious denial of God, for it includes the whimsical account of the creation, the strange story of Eve, the snake and the apple; the amphibious idea of a man-god; the corporeal idea of the death of a god; the mythological idea of a family of gods, and the Christian system of arithmetic that three are one and one is three.

The clergy attacked the *Age of Reason*; the colleges criticized it; the populace grew sick of it. But in the meantime the book had been spread broadcast over the land, as it was sold for a few pence the copy or given away gratis. The first edition, printed in France, was circulated through the

[21] W. Riley, pp. 298-299. [22] Ibid., p. 304. [23] Ibid., p. 302.

free-thinking societies affiliated with the Jacobin Club of Philadelphia. Within two decades it was to be found on the banks of the Genesee and Ohio; a friend of Abraham Lincoln reported that in Indiana it passed from hand to hand, furnishing food for the evening's discussion in tavern and village store.[24]

The Frenchmen in the revolutionary struggle helped to impregnate the atmosphere not only with rationalism and materialism but with a subtle poison of sensuality. The older President Dwight of Yale described them as " men of polished manners, improved minds, and superior address who know how to insinuate the grossest sentiments in a delicate and inoffensive manner, and were at the same time friends and aids of the American cause. The English infidel, he tells us, has some reverence for the Creator, admits that man is an accountable being, and that there may be an existence hereafter; but the French infidel only despises the Creator, knows a priori that there is nothing beyond the grave, and holds that God exercises no moral government over man." The only Frenchmen whom in his travels he has found deserving of esteem and respect have been Catholics and loyalists. These observations are corroborated by President Jefferson, who wrote: " I have observed indeed generally, that while in Protestant countries the defections from the Platonic Christianity of the priests are to deism, in Catholic countries they are to atheism ".

Philosophical speculation had taken its point of departure in this country from religious dogma, gradually had been led beyond it, and had now come to declare that religious dogma could no longer lay claim to the name of truth. While deism found a strong ally in the materialism of the day, buttressed as it was by some brilliant scientific discoveries, the realism of the Scotch school on the other hand, imported at an early date, was attracting an ever-increasing following to counterbalance the extremists of all kinds.

Notwithstanding the long and violent war waged by deism and materialism, a very large part of the population had re-

[24] The principal channel for the transmission of rationalistic opinion was said to be " Illuminism, a supposed combination of masonry and infidelity. As a branch of the French Grand Orient, the order of Illuminati, starting in 1786 in Portsmouth, Virginia, was reported in the year 1802 to have numbered 1,700 agents." W. Riley, p. 305.

mained at least outwardly faithful to old ideals, so that Benjamin Franklin could write in his "Information to Those who would remove to America": "In the New World religion under its various denominations is not only tolerated but respected and preached. Atheism is unknown there; infidelity rare and secret, so that persons may live to a great age in that country without having their piety shocked by meeting with either an atheist or an infidel."

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DISCIPLINE IN THE SEMINARY.

THE modern seminary instructs students sufficiently on what they are to do and teach in the priesthood. But something more than class-room instruction is necessary for their adequate equipment. It is not so simple and easy to preach the Gospel, to catechize children, to make pastoral visits, to help the dying. To perform these and other ministerial works effectively is not so easy that it is enough to learn how they are to be done. As in the apprenticeship to every other profession, exercise, practice, skill, training is necessary, so in the seminary, book-knowledge has to be supplemented with probationary work. It ought to be as preposterous to give an untrained young priest charge of a parish as to give an untrained civilian charge of a regiment.

There was, as we have seen, training in the Apostolic seminary under the direction of our Divine Lord Himself; but, though there were none, the practical work of the priesthood would demand it, and demand it all the more emphatically for the transcendent issues involved. The art of killing men is learned by long and laborious training in a military school; and, surely, the art of saving them is not less important. But "the children of this world are wiser in their generation than the children of light".

No doubt there is some training in ministerial work done in every seminary. Rites and ceremonies are duly practised; a few sermons are preached in the last two years of the course; the Divine Office is recited by subdeacons and deacons; and one or two out of each class hold the office of sacristan, while

the others have but the haziest ideas of the work in detail,—care of vestments, linen, sanctuary lamp, etc.

In the Ideal Seminary I contemplate, there would be two main divisions of official work,—Teaching and Training. Of these, the latter (in the wide sense explained below) would be held as much above the former as doing a work is above learning how to do it,—as virtue is above knowledge. How far we are from this estimate of Training may be judged from the meagre attention given to it at present, from the secondary place it holds in the curriculum, and from the implicit disregard of it by faculty and students alike.

Under the head of Training I include not only frequent practice of ministerial work, but also constant exercise in certain habits and practices, specially necessary for the development of a perfect priestly character. An example of those habits is fidelity, trustworthiness. It is hard to see how we can conscientiously promote a young man to the priesthood, for whose trustworthiness we cannot vouch. By doing so we expose the faithful to serious spiritual and temporal loss.

"But," you say, "he was a pious student, regular, studious, docile, exemplary. What more would you have?" I would have trial and experience of his conduct whilst in charge of offices corresponding with those to be afterward entrusted to him. And if he failed, and after correction failed again, I would not promote him to Orders. "That is all right in theory," you urge; "but in the actual management of a seminary it is impracticable. That young man's bishop calls for his immediate ordination, and, for prudential reasons, must not be disappointed. The young man himself promises to do better; and being a deacon, and guilty of no serious moral fault,—being on the contrary, pious, etc., he has a sort of claim to be ordained priest. We must remember that men, not angels, are called to the Christian priesthood."

In reply, I would say, that the bishop's call, though backed by "prudential reasons", does not make the deacon more eligible than he would be without it. Moreover, I think it would be a great blessing to the seminary and the Church to keep certain deacons, after their course, at ministerial work, under pastoral supervision, until they give solid assurance of

worthiness and efficiency in the priesthood. This would be only a partial reversion to early discipline; it would complete the moral and ministerial training of the seminary; it would give Ordinaries a better opportunity of knowing the young men; and it would effectively cure the tendency of senior students to bumptiousness and independence.

To return. Seminary training is ministerial and moral. Ministerial training consists chiefly in preaching, catechizing, and parochial visitation; moral, in fraternal charity, prudence, trustworthiness, strength, conscientiousness, and refinement. The most important of these exercises and habits will be the subject-matter of succeeding chapters; but before treating them in detail, it is necessary to say something of the advisability of those changes in the spirit and work of our seminaries which my system of training would demand. I need hardly say that I recommend no sudden, wholesale transformation,—nothing more, in fact, than acceptance by superiors of the principle of the *primary* importance of training, with the determination of introducing it gradually, year after year, until it comes to be recognized by all as the chief and crowning work of the seminary.

1. The seminary prepares students for the work of the priesthood. This work is summed up in *doing* and *teaching*. "Coepit Jesus facere et docere." But for the doing and teaching of anything there is need not only of knowledge how to do and teach it, but also of practice, facility, skill, so that the work be done well. May not the seminary, then, be reasonably expected to make adequate provision for the attainment of this, its main purpose?

2. Only by moral training is character developed; and, in the last analysis, character is the chief vital asset of the priest. In the average seminary there could be more adequate individual direction, supervision, probation, and correction. Tendencies and dispositions should not be overlooked, because, through lack of temptation or opportunity, they do not manifest themselves in conduct. Weaklings should have no claim to be held up as models, because they never break "Rule"; for it is one thing to stand straight when propped up with artificial supports, and quite a different thing to walk straight without them. A vessel that looks perfect in stays

is sometimes a bad sailer. One aim of the Ideal Seminary on the contrary is to develop conscientiousness, and thereby make students as circumspect and regular away from the seminary as in it, in the absence of superiors as before them, in the privacy of one's room as at the altar or in the pulpit.

3. Training is the best test of Vocation; and without it there is not sufficient evidence of fitness for Ordination. Zeal, punctuality, order, patience, unselfishness, the habit of steady, painstaking work, of truthfulness and fidelity and honesty,—these qualities (or the lack of them) become apparent, say in a Sunday school taught by seminarians, whereas in the seminary they would never be detected. And yet, without them, what are priests but hirelings?

4. The habit of utilizing so-called free time is very rarely acquired on the mission. The consequence is that idleness is the normal state of some priests, from which they move with pain and to which they return with relief and satisfaction. Such men cut down ecclesiastical duty to a minimum; and what they do is done unpunctually and perfunctorily. To save the Church from others like them, seminarians must not only be taught to set proper value on every moment of time, but they must be trained in the proper use of it. At present the irresponsible disposal of recreation, free days, and mid-winter and summer vacation, is supposed to be the inalienable right of students. There is a tradition among them that the mind, after an hour's study or class-work, needs fallowing, and that this consists, not in mental inertia, but in *ad libitum* mental or physical occupation. Let them be shown that the *ad libitum* element is not essential; on the contrary, that it is dangerous and unwise, and that they will recover mental power and balance equally well by applying their energies to some designated exercise with a bearing on their future priesthood. Let each seminarian, then, have some appropriate office or work that he may turn to during free time (vacation included), and from the spirit in which he will discharge the duty will be discovered more indications of his character than from a year's observation of him in the class-room and the chapel.

5. It would be alien to the suggestive purpose of this work to give all the reasons that might be adduced in proof of the

advisability of making Training the primary object of the seminary. I will therefore confine myself to one other consideration, namely, the consistency, solidity, equipoise of character, which moral training develops in clerical students. Intellectual work refines thought, elevates and purifies the imagination, and allays the passions. These are its only contributions to the formation of character; and they are substantially the same whether the work be sacred or profane. But Christlikeness—the essential endowment of every true priest—although helped by refined thought, a clean imagination, and stilled passions, is constituted of very different elements. Meekness, humble-heartedness, self-denial, charity, and zeal for souls even unto death, lifelong consecration to the doing of our Father's Will,—these are some of the characteristics or credentials which ought to be expected as a necessary condition for entering the priesthood. But how are they to be acquired? In the Confessional and by spiritual direction, you say. Neither nor both will do; and we who have experience of seminary life know that they will not do. A confessor gives advice; a director shows the way: who is to see that either is followed? What provision is made in the average seminary to help, guide, supervise, correct students in the arduous ascent of the spiritual life? None whatever. Surely, no better proof is needed to convince us of the advisability, if not of the necessity, of making formal training the most important work of every seminary; as its primary end, nay, its *raison d'être,* is to turn out Christlike priests.

No objection can be raised against the principle of seminary training, or against the practice of it, provided it be confined to the institution. But I can well foresee the many theoretic, prudential, and administrative reasons that may be urged against taking even senior students from the routine work of hall and chapel, and entrusting them with outside business or ministerial affairs. I will state and answer as briefly as possible the most important of these reasons.

1. "Nihil innovetur. Disturb not Camarina? Let well enough alone. Our seminaries are turning out good, zealous priests, by a well-tried system of discipline and education. Why change it?"

Simply to better it. Good as the present outcome un-

doubtedly is, we are bound to make it more competent and efficient, if we can do so. As to innovation, it should be remembered that the seminary in its present form is itself an innovation, ordered by the Council of Trent and urged by many provincial councils; yet resisted so strenuously because it was an innovation, that it took nearly a hundred years and perhaps as many failures before the saintly M. Olier was able to root it permanently in France. Change of doctrine or apostolic tradition is very different from modification of an ecclesiastical institution scarcely three hundred years old.

2. "There is no necessity for any more training than is at present given in our seminaries. As for outside work, most rectors would probably set their faces against it."

For an Ideal Seminary many things are necessary which are not found possible or convenient or beneficial in modern seminaries. But such a condition implies stagnation and decadence. An institution begins to decline when it no longer grows. A body that can not assimilate is hastening to dissolution. Therefore those rectors who turn their faces against training must admit either that they are becoming fossilized or else that the training I advocate is not conducive to legal results. In other words, they would not trust their purse with a man whom they did not know to be conscientious; yet such a man they declare fit to take charge of the temporalities and spiritualities of a parish.

3. "Students cannot be trusted."

There could be no stronger argument for the necessity of training in trustworthiness during their seminary course.

4. "Senior students need all their spare time for rubrics, dry Masses, examination, etc."

It is only seminaries that do not train in economy of time and prudent anticipation of work in which congestion and rush and worry before Ordination are ever possible. But the outside work which I require from students in their last year need not take more than an hour weekly from their free time. It will consist at the most of a few sermons in a parish church, and a few pastoral visits. In a deacon class of twenty, each will have to preach but twice during the whole year; and one visit during a term will be sufficient for the school, for the public institution, and for the parish.

5. "Finally, your parochial work would be too much of a distraction. It would interfere with the steady growth of the sacerdotal virtues, crowd the imagination with disturbing, if not dangerous images, and introduce much undesirable gossip into the seminary."

These are some of the usual objections raised against all untried systems or projects. The Rosary, Devotion to the Sacred Heart, and the Seminary itself, when first introduced, met with similar opposition. Prophecy is cheap, but perilous to those who have a reputation to lose, and extremely rash where Divine grace is one of the elements. The parochial work I advocate has the very emphatic sanction of Jesus Christ Himself, who sent out not only the twelve Apostles, but the seventy (two) disciples, on a trial mission. We cannot doubt that grace was given to them on those occasions to safeguard them against spiritual harm; and we may reasonably hope that it will be given to our young students also when engaged in similar service.

But apart from this consideration, do we not urge young priests to work some study into the curriculum of their daily duties? We therefore expect them to be able to turn their minds from the most distracting occupations to the calm consideration of some theological or Scriptural subject. And where, I would ask, will they have acquired the facile power of doing this except in the seminary?

As to growth in the sacerdotal virtues, it can never be relied on, much less perfected, without trial in the atmosphere and surroundings in which it is to be continued. A gardener often opens his glass cases to his flowers before he transplants them in the beds for which they are intended. A young horse is exercised in long reins before it is put between shafts. Common sense is not without use even in the administration of a seminary.

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RECENT CHRIST PROBLEMS.

IN April, 1909, *The Open Court* surprised its readers by an article entitled "The Aryan Ancestry of Jesus", written by Professor Paul Haupt, of the Johns Hopkins University, Baltimore. We were told that Jesus was born not in Bethlehem but in Nazareth of Galilee, at a time when most Galilæans were Medians and belonged to the Aryan race. Many readers did not seem to care whether Jesus was of Semitic or Aryan descent, whether he was a Jew or a Gentile; Wellhausen expressed his contempt for the whole discussion. Others felt rather sorry that the editor of the *Polychrome Bible* should come down from the high level of his scientific research to merely sensational literature; the same feeling prevailed a few weeks ago, when it was announced that Professor Haupt had discovered texts bearing on the question of women's rights in the first chapters of the Bible. Others again took up the subject seriously; among these we may name Professor Emile Burnouf, Professor Rudolf von Jhering, and Professor Wirth, and the question occasioned a lively controversy, in the pages of *The Open Court*, which lasted more than a year. It has been well summarized in *The Expository Times* for October, 1910.

The various writers appear to be at one as to the conclusion that Jesus was not born in Bethlehem. "The story of his birth in Bethlehem," writes the editor of *The Open Court*, "is conceded by the Higher Critics to be a later invention;" and how grateful the Christian reader ought to be to these gentlemen for their gracious concession. Professor William Benjamin Smith feels quite sure that "the tradition of Davidic descent and Bethlehem birth is not original". And here are the reasons for which Bethlehem is shorn of its glory of being the birthplace of the Christ: first, Jesus was brought up in Nazareth; our critics take it for granted that a man must be born in the place of his bringing up. Secondly, Jesus' birth does not correspond with the date of the enrolment under Quirinius; the learned writers do not seem to appreciate the numerous harmonies between the data of sacred and profane history constructed on this question, nor do they appear to understand that Jesus may have been born in Bethlehem at a

great many points of time outside the precise period to which they transfer the enrolment in question. Thirdly, it is absurd to suppose that the people would be sent back for enrolment to the place of their nativity, "as if Missourians," says Professor W. B. Smith, "should go back to Kentucky or Virginia every census-year"; it is a matter of course that the Palestinian laws at the time of our Lord agreed exactly with those of the Missourians.

And why was it ever supposed that Jesus was born in Bethlehem? Our recent critics are not so sure of this as they are about many other things. Naturally it might be supposed that tradition endeavored to connect Jesus as the Messias with the house and the lineage of David. But then it is not agreed that David was born in Bethlehem. Professor Haupt[1] considers the traditional connexion of David with Bethlehem as made up of misconceptions, seeing that David belonged to Hebron. According to Professor W. B. Smith, "Winckler despairs of separating actuality from genealogic-mythologic constructions, and footing on Stucken's Astralmythen, he translates so much of the Davidic legend to the skies that it becomes almost indifferent where the minstrel king was born, or whether he was born at all"; but whatever little of real birth Winckler leaves to David, he transfers to the Negeb. And if David was not born in Bethlehem, why should tradition transfer Jesus' birth to Bethlehem?

If Jesus was not born in Bethlehem, where was He born? If He was born at all, He must have been born somewhere in Galilee. Galilee being preponderatingly Aryan He must have been of Aryan descent. Professor Haupt draws this conclusion, and so does Dr. Chamberlain. The latter gives us here an example of the method of progressive assertion well known to the critics. Here are the successive steps of the argument: "In religion and education Jesus was undoubtedly a Jew; in race he was most probably not". Three pages further: "there is not the slightest occasion" to assume that His parents were Jews. After another four pages: he who makes the assertion that Jesus was a Jew is "either ignorant or untruthful", and "the probability that Christ was no Jew,

[1] Orientalische Literaturzeitung, February, 1909.

that he had not a drop of pure Jewish blood in his veins, is so great that it almost amounts to a certainty". Turn another page: "that Jesus did not belong to the Jewish race may be considered as certain. Every other assertion is hypothetic." Dr. Chamberlain knew on page 211 what he knew on page 219; but the certainty of his knowledge increases by the method of progressive assertion.

What is worse, here our critical guides separate and leave us to our own devices. They bring us from Bethlehem to Galilee, and then they begin to quarrel among themselves as to the race of Jesus and the place of His birth. We have heard the conclusion of Professor Haupt and Dr. Chamberlain: Jesus was born in Galilee; therefore He was an Aryan. Now Dr. Smith unsettles us again: "The race-Babel of the Assyrian monarchy," he says, "on which Winckler lays so much stress, was even intensified in Galilee, which was a veritable witches' caldron, bubbling over with varied and violent contents." Hence the inference, "born in Galilee, therefore Aryan", is badly shaken. Dr. Carus, the editor of *The Open Court*, is more guarded in his conclusion: "Jesus was a Galilæan, and the Galilæans were a people of mixed blood." And what, if Jesus should prove to be a Jew after all the trouble of the critics?

The critics transfer the birth of Jesus from Bethlehem to Galilee, but cannot assign Him any definite race; can they point out any definite place as His birthplace? One is tempted to point out Nazareth, but Dr. Carus assures us that "we search in vain for a town or village of Nazareth in the time of Jesus". "Nazareth," he says, "nowhere mentioned in the Old Testament and absolutely unknown to geographers and historians at the time of Christ, was an insignificant place even in the Christian era." And Professor Smith adds that Nazareth "suddenly appears on the map as if it had fallen from the sky". In another place he says: "Neither Josephus, nor the Old Testament, nor the Talmud (for nearly a thousand years after Christ) knows anything of such a town."

But Professor Smith too has to be careful about his assertions. He is taken to task by Professor A. Kampmeier, who points out that Nazareth is mentioned in a Jewish elegy by Eleazar ha Kalir, 900 A. D., and that this notice goes

back to an older Midrash according to which there was a station for priests in Nazareth, who went to Jerusalem to do service in the temple. And again, does Professor Smith wish to wipe out of existence such towns as Dalmanutha, Magdala, and Chorazin on account of the silence of Josephus, the Old Testament, or the Talmud? But Professor Kampmeier does not understand; at present, no critic has any designs on the existence of Dalmanutha. If Dalmanutha ever becomes critically important enough to have its existence denied, then the argument from silence is at hand. The case is different with Nazareth; Jesus is said to have been brought up in Nazareth, so that there is an immediate call for the argument from silence; hence Nazareth did not exist. But if there existed no Nazareth, why were the followers of Jesus called Nazarenes? Dr. Carus is quite ready with his answer. They were called Nazarenes by mistake for Nazarites, because like the Nazarites of the Old Testament, they were given to the practice of asceticism; then, a place called Nazareth was invented by the fertile minds of the Jewish evangelists who wrote the Gospels, because in their day the followers of Jesus had somehow come to be called Nazarenes. It is rather strange that the fertile minds of the Jewish Old Testament writers had not invented a similar place or similar places called after the name of the Pharisees, or Sadducees, or Essenes, or even of the Nazarites.

What progress have we made thus far? Jesus was not born in Bethlehem, He was born in Galilee; His ancestry has become uncertain in spite of Dr. Haupt's contention that He was an Aryan; He was not born in Nazareth, because there existed no Nazareth. Where then was He born? Here is another rift between the critics. Dr. Carus has his answer ready at hand: "Jesus was probably born and raised in Capernaum, for the Gospels contain indications that he lived there, and that there dwelt his parents and his kin." Then he sweeps away a difficulty against his surmise with some emotion: "The visitor to Palestine finds churches built in commemoration of Jesus in Bethlehem and in Nazareth, but not in Capernaum. What a strange irony of fate." And a still stronger irony of logic.

Where does the rift come in? It is precisely where Dr. Carus's logic fails; Jesus was not born in Bethlehem, He was no Jew, He was not born in Nazareth, He was not born in Capernaum; the next step is that He was not born at all. Professor W. B. Smith has written a great book which has the rare merit of being done into German before it was published in English, and which puts all the foregoing questions out of court by the contention that Jesus was never born. *The Open Court* for January, 1910, published a summary of the work for the edification of its readers. Jesus means "Saviour"; the name is a title, not a personal name. Hence Professor Smith does not speak of Jesus, but of the Jesus. The notion of the Jesus is an Hebraization of the Greek *Soter* invoked by Socrates in the *Philebus*. And as *Soter* is one of the many titles of Zeus, our Lord is the Greek Zeus himself, under another title, associated with another place, undergoing new experiences. And had the Jews nothing to do with all this? Dr. Smith answers: "Judaism historized the Doctrine, just as the Jew has always historized whatever he touched." The process is simple enough. Some Jew or Jews, for instance, Mark or Matthew or anyone else, found the worship of "the Jesus" in existence, and therefore gave Jesus Himself a history: he had Him born in Bethlehem, brought up in Nazareth, and crucified at Jerusalem.

But the end is not yet. Professor Smith is not the first, nor the last, nor the most extravagant denier of the existence of Jesus. Dr. S. M. Deinard is not at all content with a Hebraized Greek Jesus. "I believe", he says, "that a vast number of facts can be marshalled in support of the theory that Christianity in its origin was nothing else than Buddhism passed through the alembic of the Judæo-Essenic mind, and adapted to the Jewish expectations of that day. Jesus would then be no other than Buddha himself, clothed in Jewish Messianic apparel." Of course, the weight of the early witnesses for an historical Christ simply disappears in the presence of the weighty "I believe" pronounced by Dr. Deinard.

Arthur Drews differs from the two foregoing theories. He published his *Christusmythe* toward the end of 1909, and had to bring out a fourth edition of the little work in 1910. The author's duties as Professor at the Polytechnicon in Karls-

ruhe did not prevent him from going from town to town in order to gain adherents to his peculiar views. Marburg, Kiel, Mannheim, Jena, Berlin, Plaven, were fortunate enough to attract Professor Drews's special attention. In Berlin the discussion was protracted through two nights, and the Professor appears to have felt his cause to be triumphant in spite of all the arguments advanced against his phantastic theory. He is convinced that there existed among the Hebrews a worship of Jesus before the time of Christ. Do we not read of Josue leading the Israelites into the Promised Land? And Josue is evidently the Sun. And among the pagan nations we find Attis and Adonis; we need no further proof that Adonis is intimately related to Jesus. Similar analogies are found in the other pagan religions of antiquity, even among the ancient Germans and Hindus. But finally, the history of Jesus freed from its elements of legend, poetry, and myth, and reduced to its primitive form, is nothing but the history of the Sun in his passage through the zodiac. Professor Drews is not very original in the arguments for his theory; but why exact originality of argument, if there be originality in the theory?

Dr. P. Jensen is not fully content with Professor Drews's explanation. In 1910 he published a work entitled *Hat der Jesus der Evangelien wirklich gelebt?* He derives Jesus from the Babylonian hero Gilgamesch. When he saw that his theory was received with contempt or silence, he endeavored to advertise his production by a course of popular lectures. But even here fortune did not smile upon him; his success was at best very mediocre. Even his arguments were attacked; in answer, Dr. Jensen did not strengthen his proofs, but weakened his conclusions. First, he grants the possibility that a personal Jesus may have existed; then he concedes an historical Jesus of some kind, but soon he unsays his say, and returns to his original position.

Perhaps we might stop here, but the reader would not know how this school of writers explains Christianity without Christ. Some time ago Kalthoff evolved Christianity out of the social movements which took place about the time of our Lord. Samuel Lublinski suggests a modified theory; he derives Christianity out of the ancient civilization, and

in this he agrees with Kalthoff. But instead of the social movements contemporaneous with Christ, he introduces the pagan mysteries and myths as the source of Christianity. At first, we find nature worship, then we pass on to myths and mysteries, and from these again to the Christian religion. But how is this last step explained? By an infiltration of paganism into Judaism. Everything serves its purpose; Plato and the *Stoa*, the Messias and the Jewish prophets, Adonis and Tammuz, and all the other Jewish and pagan elements are manipulated by means of additions and omissions so as to result into the Christian religion. All this took time, and the writer is willing to grant the needed time. Christianity proper did not appear till the reign of Adrian (117-138 A. D.), at the time of Bar-Kokab; only then did the Church invent Jesus, the sacraments, the diverse other rites, and separate from Judaism. And how does Lublinski explain the other persons mentioned in the Gospels? He has a universal solvent at hand. Mary, for instance, is a collective name; Mary the mother of Jesus, Mary Magdalene, Mary the sister of Lazarus, Mary Cleophas, etc., are one and the same mythological being, a goddess, who appears in the earlier books of the Bible as Mary the sister of Moses, and must be identified with Isis-Astarte. All this is very original, and very absurd; but Mr. Lublinski seems to feel that he has made a giant stride in the field of science. Does he not tell us that he devoted eight years of intense study and labor to this subject?

What is most painful to writers thus far quoted is the attitude of the so-called liberal school of theologians to their negative results. It is in vain to tell these theologians that the negative results are only the logical outcome of the liberal principles, that the mythical Jesus grows out of the so-called historical Jesus as the man grows out of the boy. Instead of agreeing with this inference, Bornemann, Jülicher, Weinel, von Soden, J. Weiss, Grützmacher, Dietze, and Chwolson have had the bad taste of disclaiming the conclusions of their would-be friends, and even of dealing heavy blows to the mythical Jesus. What is worse, such radical writers as Zimmern and Max Maurenbrecher have not kept an opportune silence, though they, at least, might be supposed to rejoice over the newly reached conclusions. Conservative theologians

may enjoy the sight of war among their ultra-progressive colleagues; but they have not wholly abstained from such a holy war. Karl Beth, Curt Delbrück, K. Dunkmann, Dietrich Vorwerk, C. Fillion, G. Hoberg, G. Klein, F. Meffert, and P. Mehlhorn, are a few of those who have defended not merely the historical, but also the dogmatic Jesus.

Among the popular answers to the arguments advanced in favor of the mythical Jesus, it has been pointed out that these arguments would do away with an historical Luther and an historical Bismarck. The contention that Christianity may be developed out of the expectations resulting from the Messianic prophecies is met with the fact that the desire of ecclesiastical reform did not dispense with the work of an historical St. Francis or an historical St. Charles, and that in spite of the most ardent patriotic aspirations of Ireland its present political position was not secured without the aid of an historical Daniel O'Connell. In brief, if the historical method of believers in a mythical Jesus be extended to other documents, whether sacred or profane, history will simply disappear from the map of human attainments.

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ECCLESIASTICAL ART AND SYMBOLISM.

THE duty of poetry is to convey to the mind and call up to the imagination thoughts and pictures that are beautiful and ennobling. As Shakespeare says:

> As imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shapes, and gives to airy nothing
> A local habitation and a name.

But this art is not confined to the poet's pen. The existence of poetry in the world dates back far before the age of letters, and was expressed in other ways than by metred line and rhythmic stanza. Poetry is the appeal of whatever is beautiful or elevating to the esthetic and moral sentiments of the soul, no matter whether the appeal be made by intellectual meaning, or expressed in outward form. Many a popular custom, much of the unwritten mythology and legendary lore,

is pregnant with soul-stirring poetry, no less than the measured lines of Milton, the pastorals of Burns, and the sweet-flowing idylls of Tennyson. To convey to others, by whatever means, whether by pen, by chisel, or by the brush, "those thoughts which do often lie too deep for tears", this is true poetry.

Moreover, painting, sculpture, and architecture possess this great and valuable advantage over written poetry—they have the power of giving, in a single flash, a perfect epic to the soul. To gaze up into the vast dome of St. Peter's at Rome, to behold the chaste exterior of Milan Cathedral, to survey the sacred scenes of the catacombs, or to look upon the inspired paintings of Rubens, Raphael, Fra Angelico, and others, is to fill the soul, in one short moment, with that feeling of sublimity which is gained by hours of patient reading of *Paradise Lost* or the *Inferno*. To peer, through the "dim religious light", into the fretted vaulting of a Gothic minster, "fills the intellect with a mysterious hint of knowledge not yet acquired, the heart with an inexplicable emotion, the soul with an intense yearning, and we close our eyes with reverence and devotion." There has been something more than merely met the eye.

> It is the mind that sees: the outward eyes
> Present the object, but the mind descries.

The Puritans were most narrow-minded in their condemnation of art, when it was ecclesiastical. They regarded it as a sacrament of the devil, whereby he entangled and ruined the souls of men. But even Milton felt the hallowing influences of art, for in his "Il Penseroso" he sings the praise of architecture, painting, and music:

> Let my due feet never fail
> To walk the studious cloisters' pale,
> And love the high embowered roof
> With antique pillars mossy proof,
> And storied windows richly dight
> Casting a dim religious light;
> There let the pealing organ blow
> To the full-voiced choir below,
> In service high and anthem clear,
> As may with sweetness through mine ear
> Dissolve me into ecstacies,
> And bring all heaven before mine eyes.

Art is the handmaid of religion: it teaches by the eye, informing the mind and refreshing the memory. The primitive Christians recognized this and adorned their churches with representations of the saints; and the apostles, prophets, and a noble host of saints still live in sculptured stone, mural fresco, paneled painting, and glistening glass. The practice of the primitive Church was to assign to each saint an appropriate symbol, some object connected with his life or death, some sign by which his figure might be readily recognized; for correct portraiture was unknown in those early days. Even the heathen world knew the value of symbolism; and we find St. Clement of Alexandria advising the Christians of his day to substitute for their pagan devices (engraved on stones and rings) certain Christian emblems, as the dove, the cross, the palm, and the anchor.

The early Church devised symbols to represent the Blessed Trinity—a triangle; the Holy Ghost—a dove, roll, or book; Hope—an anchor; Victory—a palm branch; the Incarnate Son—the sacred monogram (IHS and XP, the first letters of the words Jesus and Christ); the hand, arm, and eye of God the Father; the Agnus Dei; and the Good Shepherd. Symbolism in Christian art is religion taught by the language of pictures, etc. A familiar object—the lamb, dove, lion, serpent—is taken to teach some spiritual truth. Therefore the study and knowledge of symbolism are of no little importance to the antiquary and the ecclesiologist. The history of the nimbus—its varying shape and form; the symbolism of the colors used in the ritual of the Church; the uses of the crucifix; the various forms of the cross; the employment of allegorical figures; the emblematic use of animals and of flowers; and the ethical meaning of the many features of a church, and even the individual position of these features—are all of the highest importance, and "bear witness to the development of the ideas of Christian art; and to the spirituality, imagination, and ingenuity of those who devised this complex system of pictorial instruction and devout musings."

The subject of Christian art and ecclesiastical symbolism covers an extensive field. It embraces the symbolism of the architecture and the furniture of the church; that of animals, of flowers, and of numbers; the emblems of the worthies of the

Old Testament, and of the saints of the Apostolic, the post-Apostolic, and the medieval ages; and it also includes the teaching by pictures—in windows, frescoes, sculptures, and paintings—of Bible history, Christian biography, and spiritual truths.

Old Testament Worthies.

The patriarchs, prophets, priests, and kings of the Old Dispensation are chronicled in Christian art. We find Abraham represented holding the knife with which he was prepared to offer the sacrifice of his son Isaac. Noah bears a miniature ark, or the dove and olive branch; signifying the abating of the Flood. Aaron is vested in his priestly garments and holds either a censer or a rod in his hand; Daniel is, in allusion to his being cast into the lion's den, symbolized by the lion, and sometimes by a ram with four horns. We find Moses represented bearing the Tables of the Law. The prophet Jonah bears a large fish, or a ship. To Elijah is assigned a chariot, or a sword in his hand and a child near him. Elisha has a two-headed eagle on his shoulder. Amos appears as a shepherd with sheep. Isaiah bears a saw, the implement of his martyrdom. Ezekiel has a gate with towers in his hand. Jeremiah is represented bearing a rush. The symbol of Malachi is an angel; that of Zachariah the temple in building. And Joel is shown with a lion in the act of tearing him.

Saints of the Apostolic Age.

But the greatest interest and main importance of Christian symbolism is centred in the New Testament saints and scenes —the Holy Family, the beloved family circle at Bethany, those who so faithfully and tenderly administered to our Blessed Lord at His Passion and Death, the four Evangelists, the beloved Twelve, the visit of the Magi, etc.

All Christian thought first centres around the Holy Family at Bethlehem and at Nazareth. The forerunner of our Lord, St. John the Baptist, frequently figures in the art of all Christendom, and the Gospel history is closely followed. We find him clad in his coarse garment of camel's hair, bearing in his arms a lamb and a scroll (with the "Ecce Agnus Dei" on it), and a long staff with a small crosspiece near its top.

The crypt of Canterbury Cathedral contains a quaint painting of the Nativity of St. John the Baptist. St. Elizabeth lies on a couch with the infant forerunner in her arms, while St. Zachariah, the father, seated at a table, writes on a scroll the statement that the child's name shall be John.

Around the memory of the Blessed Virgin Mary much affection and devotion have ever been intertwined. Her Assumption and Coronation have been depicted by medieval artists quite as frequently as the Gospel story. She has been pictured with her parents, Joachim of Galilee and Anna of Bethlehem; with her husband, St. Joseph; and with the Holy Child. The branch of palm given to her, by the Archangel St. Michael, from the ascended Christ, to be borne before her bier; her girdle that she let down from heaven to convince the unbelieving St. Thomas of her Assumption; and the rose and the lily of the valley, are among her emblems.

St. Joseph has for his emblems a rod and lilies; also the saw, the hatchet, and the plane—tools of his trade. The rod and lilies are in allusion to the legend of the way in which the Blessed Virgin found her husband. Tradition states that she had in early life been dedicated to God and lived with other virgins in the Temple. The High Priest ordered all those Temple virgins who were of the proper age to get married, but Mary refused. The High Priest was in a perplexity. He was advised by a voice from the Ark of the Covenant that all the unmarried men of the House of David should bring their rods to the altar, and was promised that the rod of the destined bridegroom would bud, and the Spirit of God descend upon it. Although St. Joseph at first withdrew his rod, deeming himself too old to marry, he was chosen by God, and his rod budded, while the Holy Ghost descended upon it. Hence the symbol.

The Magi are associated with the Holy Family. Their visit to the Infant Saviour has ever been a favorite subject with inspired artists, and has been recorded in altar-pieces, mural paintings, medallions, and sculpture. The Magi are always represented as three in number and as kings, in fulfillment of the prophecy: "The Kings of Tarshish and of the Isles shall bring presents, and the Kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before Him,

and all Nations shall serve Him." Tradition assigns to each of the Magi a name and a conventional aspect. The aged Gaspar has a long gray beard; Melchior, a man in the prime of life, has a short brown beard; and Balthazar is a young beardless youth. Sometimes we find Balthazar depicted as a negro, symbolical of the race of Ham. According to the Sequence of Hereford Cathedral, the "Gifts" (the gold, frankincense, and myrrh) "mystically show that He to whom they offered gold was a king; to whom incense that he was a Priest; and by the myrrh is shown His Burial".

The family circle in that beloved home at Bethany must ever take a prominent place whenever one is considering those who were near and dear to our Blessed Lord during His life on earth. St. Mary of Bethany, St. Martha, and St. Lazarus were so intimately connected with the Saviour that it would indeed have been surprising if they had not found a place in the wealth of Christian art.

St. Mary of Bethany has in art always been recognized as identical with St. Mary Magdalene, the penitent who bathed Christ's feet with the hot tears of repentance and dried them with the tresses of her head. Complying with the ancient belief of the Church, painters have depicted her with long flowing golden hair, kneeling at the feet of Jesus; and she is always present in the final scenes of our Lord's life.

Tradition tells us that while St. Martha was preaching the Gospel at Aix, St. Mary, who retired to a cave and spent her days in meditation and communion with her Lord, preached to King René of Marseilles of the birth of his son, of his journey to Palestine, the death and resurrection of his wife, and the saving of his boy. The Musée de Clugny contains a representation of St. Mary preaching to the king.

St. Mary of Bethany is honored with many emblems. A very frequent one on the old English roodscreens is a box of ointment in her hand. Occasionally she is holding a vase, and not the casket, as in Caracci's painting. On the church chest at Denton in England she is shown holding a boat and an open book, in allusion to her voyage. Numerous artists have pictured the concluding years of her meditative life. In the Baptistery at Florence she is represented standing, covered with her flowing hair. In the celebrated painting by

Murillo she appears with a skull. Guido Reni has portrayed her holding a crucifix and an open book before her with a skull upon it.

> The Great Physician she pursues,
> Bearing the precious ointment cruse:
> And by His only word is she
> From manifold disease set free.
> With heart dissolved in penitence,
> And tears that flowed apace, she came,
> And piety of deed;—and thence
> She found the cure of sin and shame.

St. Martha is credited with miraculous powers at Aix; where, by the power of holy water and the cross, she vanquished a dragon and led it captive by her girdle until it was slain by the inhabitants. She gained many converts by her preaching and is said to have raised a drowned man to life. In allusion to her assiduous attention to domestic duties, she is symbolized by a ladle and keys at her girdle.

Painters have pictured the expulsion of SS. Mary, Martha, and Lazarus with St. Maximinus in an oarless boat and their arrival at Marseilles, where St. Lazarus became the Bishop of Marseilles and St. Maximinus the Bishop of Aix. The episode of St. Martha and the dragon has been often represented in paintings; and Caracci has portrayed her with, as emblems, a holy-water vessel and asperges and a dragon at her feet.

St. Lazarus is believed to have been martyred at Marseilles. In the picture in the Baptistery at Florence he is represented robed in his episcopal vestments, but it is dubious whether he was ever Bishop of Marseilles. He is symbolized by a bier, in token of his resurrection from the grave. He is also represented swathed in grave-clothes, and sometimes by a boat in allusion to his voyage to Marseilles.

Of those who ministered to our Lord in His Passion, Death, and Burial, we shall speak of two saints; and it is significant that they represent each sex—St. Veronica and St. Joseph of Arimathea.

Pictures of the Passion always represent a woman holding a veil or handkerchief: this is the tender St. Veronica who, when she beheld the bleeding brow of our Lord, whilst on His way to Calvary, with true womanly compassion wiped the sacred face with the veil (or napkin) that was on her head;

and received it back from the gracious Saviour with the miraculous impress upon it of the Redeemer's face. This veil is still preserved in the Vatican. Some Biblical scholars have thought that St. Veronica was the woman whom our Lord had previously healed of the issue of blood. Be this as it may, many legends have clustered round her revered name.

St. Joseph of Arimathea is a figure always seen in the "Descent from the Cross". He was exiled with the family at Bethany. According to an early legend, he wandered through Gaul to England and founded (at Glastonbury) the first Christian church in Britain, where his pilgrim's staff rooted itself and blossomed into the Holy Thorn. He brought with him the spear that pierced Christ's side and the "Sangrael" (the cup used by our Lord at the Last Supper). The latter forms a foremost feature in the Arthurian legends. This cup and his staff are his emblems.

As to the Evangelists, their symbols are as varied as they are manifold. In the earliest representations no portraiture of them was attempted, except in the case of St. Matthew and St. John as they appear among the Apostles. They were depicted only by scrolls bearing their names. Later, a pleasing fancy exhibited them as four streams issuing from the Lamb and watering the thirsty hearts of the nations. They are represented as the rivers that watered Paradise (Pison, Gihon, Hiddekel, and Euphrates), turning the barren earth into a new Paradise by the Gospel message which they proclaimed. But the usual symbols of the Evangelists are the four emblematic creatures—the angel, lion, ox, and eagle—mentioned in Ezekiel's vision and in the Apocalyptic vision of St. John the Divine.

A scholarly Anglican, the late Bishop Wordsworth, wrote thus of these mystical symbols: "The Christian Church, looking at the origin of the four Gospels, and the attributes which God has in such rich measure been pleased to bestow upon them by His Holy Spirit, found a prophetic picture of them in the four living Cherubim, named from heavenly knowledge, seen by the prophet Ezekiel at the river of Chebar. Like them the Gospels are four in number; like them they are the chariot of God who sitteth between the Cherubim; like them they bear Him on a winged throne into all lands; like

them they move wherever the Spirit guides them; like them they are marvellously joined together, intertwined with coincidences and differences, wing interwoven with wing, and wheel interwoven with wheel; like them they are full of eyes and sparkle with heavenly light; like them they sweep from heaven to earth and from earth to heaven, and fly with lightning speed and with the noise of many waters."

As to the origin of these mysterious figures, the prophet Ezekiel seems to imply that they were not unlike the weird forms of Assyrian sculpture he had seen whilst a captive by the river Chebar. In the period in which Ezekiel lived, the eagle-headed figure stood for a divinity. It is possible therefore that the two pairs of mystic figures, lion and ox, man and eagle, represent the following qualities: Lion = strength, and Ox = strength made obedient; Man = reason, and the Eagle = reason made divine.

There is another interpretation of the meaning of these four living creatures of Ezekiel and the Revelation, which identifies them with the four ministries of the Primitive Church enumerated by St. Paul in Ephesians 4: 11. In this interpretation the lion symbolizes the Apostleship, the eagle the ministry of the Prophet, the man (the angel with the human face) the Evangelist ministry, and the ox the symbol of patient labor and endurance—the Pastoral ministry, in its threefold order of bishop, priest, and deacon. This certainly seems as intelligible a symbolism as that which identifies the Cherubim with the four Evangelists, as the lion naturally suggests strength or rule, the eagle prophetic gaze into heaven, and the man the ministry of Gospel truth by man to his fellow.

Some scholars hold that the lion belongs to St. Matthew; and the ox to St. Luke, who is probably as closely related to St. Paul spiritually as St. Mark to St. Peter. Many suppose that when St. Paul was three years in Arabia he saw our Lord's life on earth through the powers of the angels; and that St. Luke's Gospel is consequently to some extent the view of our Lord's life taken by the angels.

Ezekiel, who was a priest, and therefore likely to know something about the Ark, tells us (Ezek. 10: 14) that "the first face was the face of a cherub"; and then follow the

man, lion, and eagle. He adds (in verse 22) that "the likeness of their faces was the same faces, which I saw by the river Chebar". Turning back to Ezekiel 1 : 10, we find that the four faces are man, lion, ox, and eagle. It seems clear, from a comparison of these two visions of the same thing, that the face of a cherub is the face of an ox. This carries our mind at once to the Cherubim over the Mercy Seat; and to the golden calves at Bethel and Dan, which were probably imitations of the Cherubim over the Ark; and again to the golden calf of Aaron.

Now, if the idea of sacrifice appeals so strongly to the angelic nature that one of the angelic orders (the Cherubim) appears to Ezekiel in a form symbolic of sacrifice; and if as is probable, they in some mysterious way beyond our comprehension offer themselves eternally in union with the Eternal Sacrifice of the Son to the Father through the Spirit, we can see to some extent why, as St. Luke alone tells us, "there is Joy in the presence of the angels of God over one sinner that repenteth more than over ninety-and-nine just persons, who need no repentance". It is significant too that the Gospel of St. Luke is full of references to the angels.

We come across these mystical figures again in the Apocalyptic vision of St. John the Divine at Patmos, recorded in the Book of Revelation. The lion, calf, flying eagle, and a creature whose face was human, are all mentioned there. And in assigning these as prophetic emblems of the four Evangelists every possible variation of distribution is found in the early Christian writers. There is nothing approaching any consensus. Some give the lion to St. Matthew—as the Evangelist of the expected Messiah: the "Lion of the tribe of Judah"; others assign it to St. Mark, as his Gospel begins and ends with a roar—"the voice of one crying in the wilderness", and "He that believeth not shall be damned". Indeed there is no sort of agreement, not even in the assigning of the eagle to St. John. St. Irenaeus, the first writer to make any distribution, gives the man to St. Matthew, the eagle to St. Mark, the ox to St. Luke, and the lion to St. John. Again, there is ancient authority for assigning the ox to St. Mark. The Pseudo-Athanasius [1] gives the ox to St. Mark, and then

[1] *Synopsis Script.*

proceeds to assign the lion to St. Luke. It would appear as though these early writers were content to make a distribution of some sort, without any idea occurring to them that such distribution was to be governed by the distinguishing characteristics of the respective Gospels.

St. Jerome's order is that usually followed in the churches. And, according to the explanation of this great Doctor of the Church, the first face (that of a man) signifies St. Matthew, who begins to write as of a man—"The book of the generation of Jesus Christ, the Son of David". The second face signifies St. Mark, in whose Gospel is heard the voice of the lion roaring in the desert—"Prepare ye the way of the Lord". The third (that of a calf) prefigures St. Luke, who commences his Gospel history from the priest Zachariah. The fourth face symbolizes St. John who, having taken the wings of an eagle, speaks of God the Word.

This order—man, lion, ox, eagle—is the order observed by the prophet Ezekiel (1 : 10). And, though the Christian Apostle and Evangelist is (in Revelation 4 : 7) as worthy to be heard as the Old Testament seer, the passage in Ezekiel is welcome, because we recall that it was when St. Jerome was commenting on Ezekiel 1 : 10 that he gave the explanation quoted above, that is to say, St. Jerome took the order he found in Ezekiel, and applied the four symbols in turn to the four Gospels in their order.

St. Jerome was followed by St. Ambrose; but St. Augustine, recognizing that the lion belonged to St. Matthew, took it from St. Mark, who was thus left with the symbol of the man: the ox and eagle remaining with SS. Luke and John respectively. However, upon the relics of St. Mark being conveyed to Venice, early in the ninth century, the "Winged Lion" offered such an imposing standard that we cannot be surprised at Venice appropriating it on the authority of SS. Jerome and Ambrose; the arrangement of St. Jerome—originating in the manner we have noticed—thus becoming the stereotyped order.

The angel with the human face denotes St. Matthew, because he chiefly dwells on the human nature of our Lord. St. Mark is symbolized by the lion (the king of beasts), because his Gospel emphasizes the royal dignity of Christ,

also because he dwells very fully on the rising again of our Lord; as in legendary natural history of the Middle Ages it was a common belief that the young of the lion were born dead, and on the third day awakened to vitality by the breath of their sire. The ox (or calf), which was so generally used in Jewish sacrifices, symbolizes St. Luke, as he dwells particularly on the sacrificial aspect of our Lord's atonement and His eternal and divine priesthood. As the Evangelist and Apostle St. John bears us as on eagle's wings to behold the majesty and divine nature of Christ—to know the Incarnate Word revealed by him to man—and to comprehend the higher and sacramental teaching of Him who is the Word and Wisdom of God, to St. John has been given the emblem of the eagle, which soars heavenward, and can gaze unflinchingly at the "glowing orb of day". That the lion is appropriate to St. Mark as the "Evangelist of the Resurrection" is hardly correct, the fact being that St. Mark treats our Blessed Lord's resurrection at less length than any of the other Evangelists.

When, however, we come to the further consideration of how the symbols of ox and man may best be distributed between St. Mark and St. Luke, one is not surprised at a difference of opinion arising; the Sacred Ministry being so closely bound up with the Sacred Humanity, and the thought of our Blessed Lord's sacrifice with His office of the second and better Adam. Now, St. Mark's Gospel is eminently the Gospel of the Sacred Ministry. On the other hand, the Gospel of St. Luke sets forth our Lord as the Second Adam; it is the Gospel of the Incarnation, of the Holy Mother, the better Eve, of the Holy Childhood, of the genealogy traced to Adam. It is the Gospel in which Jesus is preëminently set forth as the friend and Saviour of all. However, custom has long associated the symbol of the ox with the Gospel of St. Luke, and yet it is surprising how little St. Luke has to say about our Lord's Sacrifice.

In conclusion, do we not find in St. Matthew's proclamation —that the long expected King and Deliverer has at length come—just what we might look for from Levi the publican, whose profession had been to collect taxes for the abhorred foreign yoke? In St. Mark's record, of the unfailing and unwearied devotion of the Sacred Ministry, do we not see

just that aspect of our Lord's character that would have impressed most him whom St. Paul and St. Barnabas took with them as "minister"; who failed them for a while; and concerning whom, later, St. Paul wrote to St. Timothy: "Take Mark and bring him with thee; for he is profitable unto me for the ministry"? Can we not discern in the all-embracing Gospel of St. Luke just the sort of Gospel that a "beloved" and Christian physician might have been expected to write?—a Gospel in which the Redeemer is portrayed as the friend of publicans, Samaritans, prodigals, penitents, lepers, and outcasts; as He who, by His Incarnation, has indeed so taken the Manhood into the Godhead that St. Paul could say: "We have not now a High Priest that cannot be touched with the feelings of our infirmities, but one who was in all points tempted like as we are; but, without sin."

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THE MORALITY AND THE LAWFULNESS OF VASECTOMY.[1]

Is the Operation a Grave Mutilation—and what if it is not?

IN discussing the question of the lawfulness of Vasectomy the moralist is at once made aware of the far-reaching harm that may result from the introduction of an operation which furnishes a ready expedient for diminishing not so much vice as rather the effects of vice. It is the bad effect of a diseased libertinism—the procreation of children who, by inheritance or environment, are doomed to lower the standard of public morality and to raise the expenses of the Commonwealth in its efforts to lessen crime—that has aroused the agitation for the adoption of Vasectomy as a penalty or as a remedy in the case of those degenerates against whose excesses society needs to be defended. Obviously, the danger lies very near that personal immorality will receive a greater impulse in proportion as those hurtful consequences are eliminated which ordinarily result from the excesses of degenerates.

The indiscriminate adoption, therefore, and the licensed but unregulated use of Vasectomy would be a decided evil to society

[1] Some physicians prefer as more accurate the term Vasotomy.

as well as to the individual, and should accordingly be opposed by all right-thinking men, and especially by the clergy and the medical profession, in whose hands the promotion of sound morality largely lies.

But the dangers I have indicated, however real and proximate, do not give sufficient warrant for exaggerating the moral or the positive law of God and the Church, or for alleging reasons of analogy against the use of a dangerous but in many cases also salutary experiment, if these reasons do not harmonize with the demands of sound logic. We are in the habit of quoting theological authorities in the application of moral laws, and the method is by no means to be undervalued as a strengthening by precedent of logical reasoning; but the support of authority for a given conclusion requires both parity of cases and exact application of the principles involved to the case under discussion.

In the course of the articles on Vasectomy which have appeared in these pages, two points have been made clear. First, that a correct judgment regarding the morality of Vasectomy depends upon a complete and precise knowledge of the nature and physical effects of the operation. Some of the phases of the medical treatment had been overlooked by those who argued the case, and this oversight has led to somewhat defective conclusions. In the admirable paper by Dr. Austin O'Malley the facts of the operation have been plainly set forth. Still they may be variously estimated; and this also must affect the conclusions arrived at by the moralist.

I note but one phase of this estimate, since it is in a manner the cardinal point on which hinges the moral discussion of the lawfulness of the operation. It seems to have been taken for granted that the operation involves what moralists call a *grave mutilation*. Although opinions differ as to what precisely constitutes a mutilation forbidden by the moral law, moralists on the whole allow that the destruction of parts of an organ which does not hinder that organ from performing its more essential functions, is not a grave mutilation. I do not here refer to mutilations causing canonical irregularity merely on account of public decency.

Without deciding whether on mere grounds of equity and expediency, an operation like Vasectomy should not be per-

formed unless it be in the interests of health, private or public, or, in other words, to save life, it appears that the plea against the lawfulness of Vasectomy on the ground of its involving a grave mutilation is not so cogent as to force logical consent. Let us briefly examine the question.

From Dr. O'Malley's clear exposition of the method and effects of Vasectomy I draw the following conclusions: 1. That it cures some diseases which engender a strong tendency to material crime, such as homicidal mania, arising from sexual pathological erethism, etc. 2. That it superinduces sterility; although not necessarily permanent.

The grounds upon which the lawfulness of the operation has been questioned are chiefly three. These are closely interdependent, although they present distinct arguments from moral theology. It is said that Vasectomy is a violation of the moral law because: 1. it imports a grave mutilation; 2. it superinduces sterility, and thus 3. prevents and interferes with the right of the uncreated child to life.

Is it a Grave Mutilation?

1. As a surgical operation it is a very slight cutting[2] of the *vas deferens*, and involves no serious bodily mutilation. It would cause no canonical impediment or irregularity in promotion to Sacred Orders, such as would be caused by amputation of an arm, loss of an eye, or of both testicles.

2. Nor can it be said to be a grave mutilation if we accept the theological definition commonly admitted, and applicable to the present case. According to that definition a grave mutilation is a cutting-off or maiming of an important bodily organ so as to render it incapable of performing the normal functions for which it is intended by the Creator.[3] Now Vasectomy does not incapacitate the organ of generation which is here in question. It prevents merely one of the effects (important indeed, but not essential) of the normal functions of that organ, namely, generation (in the supposed

[2] Dr. Laplace holds that a simple tying or ligating of the vessel is sufficient in most cases to obtain the desired effect, with the advantage that the regular function of the ligated duct may be more readily restored if necessary.

[3] Abscissio aut vulnus quo membrum redditur inhabile ad actionem ponendam.—Toletus.

case, diseased generation). It closes the duct of the *vas deferens* and shuts off the spermatozoa, thus effectually impeding procreation. It leaves wholly intact the deferential and spermatic arteries, and the entire pampiniform plexus of veins leading to the *globus epididymis*. Thus it impairs the faculty of generation not by destroying the organism but by robbing it of one of its several important functions. It is as if a man were rendered color-blind by an operation which, though it did not sever the optic nerve so as to destroy and mutilate the eye, deprived it nevertheless of a function which is very important and an essential part of the purpose of its creation, namely, the correct sensing of color. Now, procreation lay, it is true, in the divine purpose when God created the organ of generation; yet actual generation is not an essential effect on which the legitimate use of that organ in man's present condition of our fallen race depends. If it were otherwise, the marriage act between sterile parties would be unlawful. But the Church sanctions marriages between parties who are known to be sterile, though she prohibits marriages between parties who are impotent. It is true that in the case of sterility the assumption is that this impediment may cease at some future time; and this possibility, however remote, exists also in the case of Vasectomy. The radical difference between impotence and sterility is that in the former case the organ of generation is unfitted as such (by natural defect or by mutilation) for its chief functions, whereas in the case of sterility only one of the normal effects which the organ produces, namely, actual procreation, is excluded. The organ of generation has other important functions besides the actual procreation of children. In man's fallen state it serves as a remedy against concupiscence by limiting its indulgence to the lawful uses of wedlock; or it still further limits its exercise and serves as a means of evangelical perfection by the restraints it imposes in voluntary celibacy and consecration of the body to the service of God. Hence these conditions, matrimony between sterile persons and the voluntary vow of celibacy, are perfectly lawful in the eyes of the Church, although both states place a permanent obstacle to procreation, since the capacity of the organ for that purpose is not an essential condition of its existence. If man had remained in the state of

absolute innocence in which he was created, he should not need the *remedium concupiscentiae* which marriage gives to him, besides the prospect of progeny; nor would celibacy be the same virtue, because there would not be the same concupiscence.

3. Finally, it is argued that Vasectomy by superinducing sterility interferes with, or prevents, the right of the uncreated child to life.

Allowing that where God has given the power to procreate, man under certain conditions is prohibited by the moral law from interfering with or preventing the begetting of a child, it may be questioned whether man has a right to give *certain diseased life*, as in the case of abnormal hereditary conditions, to a child. It is true that a child once in existence has a right to live; and no one may lawfully interfere with its life, except in self-defence, because God alone is master of human life. But we are not considering the right of the *unborn* child who has life in its mother's womb. We are considering an *uncreated* life. If such a possible being has a right to existence, because the parent has the power of generating, and uses that power (albeit in a state of irresponsible impulse), then it would seem that the possible child has the right also to get that life not under compelling conditions of destruction, such as hereditary disease and degeneracy imply, but under conditions that make life worth living. If the offspring be an imbecile or a monster it is not morally responsible, but the purpose of its creation, which in man is a rational love and service of God, is hindered, and the child itself becomes a stumbling-block to its fellow-creatures. Creation is better than non-existence; but creation with an incurable bent to evil, whether it be unto sin or unto monstrosity or insanity, is not better than existence; and our Lord's saying of Judas that it were better he had never been born applies perhaps here in a definite sense, though of course not without placing the responsibility somewhere among those who caused such wrong.

It is, then, by no means a foregone conclusion that Vasectomy is an act which, since it causes sterility and prevents the birth of children however degenerate, is evil in itself; or that it is a grave mutilation which may not be authorized either by the individual or the State, unless it be for the purpose of saving life.

The question, then, whether a person may permit or authorize Vasectomy; or whether a physician may perform it on his patients, or on others against their will who are under the legitimate control of masters, or by direction of recognized public authority, may be answered in a general way in the affirmative, whenever there is a sufficient reason, not interfering with a clearly defined positive divine precept. Such a reason would be the *restoration of health which tends to the preservation of life* or *the prevention of degeneracy*.

It would not be lawful if performed for the purpose *merely* of preventing procreation, since that is a divinely ordained end of creation; and though it is not obligatory, nor the sole, nor essential effect of the use of the organ of generation, it is one which may not be frustrated except for a good end, such as the restoration or preservation of health, private or public.

Now, the prevention of abuse of the faculty which engenders a certain diseased progeny, with defective hereditary tendencies to crime, such as homicidal insanity, etc., is within the legitimate exercise of authority, i. e. the individual controlling or the State commissioned by the individuals to control the excesses of irresponsible parties. Hence the State may for such a purpose use its authority legitimately to prevent definite injury to the community.

It has been insisted upon with much emphasis that there are other remedies for this purpose and that they would make State interference—which might be easily abused where religious influence is not in position to check it—unnecessary. And this is the argument even of those who do not maintain the unlawfulness of Vasectomy on moral grounds, but simply deny the right of the State to interfere in such matters, on grounds of civic expediency.[4] The remedies suggested are the frequent reception of the Sacraments, directive supervision and moral instruction, and in general change of environment. Now, these remedies are excellent, but practically they are not always accessible. They are not accessible, I venture to say, in the majority of cases where they are needed; and they will not be accessible for many a long year and in many a case. If we spoke for Catholics alone, the Sacraments, and especially

[4] See *Is Sterilization of Habitual Criminals Justifiable?* By Charles Edward Nammack, M.D., LL.D., New York.

the confessional and the Holy Eucharist, would effect much. But Catholics are not the ones for whom the legislation in point is being proposed. They are a very un-Catholic proportion who need the law—the people who have grown up in dens of vice without discipline, religious or otherwise, and without education, except such as comes to them in schools that ignore God and the moral law.

In insisting on the fact that Vasectomy cannot be fairly classed among grave mutilations directly forbidden by the divine law, I have endeavored at the same time to give a summary of the practical conclusions to which the distinctions I have made lead. These conclusions would permit Vasectomy in any case where the chief purpose is the removal of a true evil in the physical and moral order. To perform it for the sole or chief purpose of preventing the birth of children, unless they are sure to be degenerates, would of course be against the moral law, since it would destroy, without sufficient reason, a function of the generative organ productive of good. Abuse of State authority in this direction would have to be counteracted by the same means that prevent other abuses.

Analecta.

ACTA PII PP. X.

Litterae Apostolicae.

PRO ARCHISODALITATE AB "HORA SANCTA" IN DIOECESI AUGUSTODUNENSI EXTENDITUR AD UNIVERSUM ORBEM TERRARUM FACULTAS AGGREGANDI EIUSDEM TITULI ATQUE INSTITUTI SOCIETATES IAM EIDEM SOCIETATI FACTA PRO GALLIA ET BELGIO.

PIUS PP. X.

Ad perpetuam rei memoriam. — Pias fidelium sodalitates, quae frugifero religionis pietatisque exemplo alios coetus ad sua opera imitanda excitaverint, privilegio libenti quidem animo donamus, ut has similes Consociationes sibi adiungere queant, et cum eis impetratas indulgentias participare. Inter illiusmodi confraternitates bene de Ecclesia meritas ea procul dubio videtur adnumeranda, quae ab "Hora Sancta" nuncupata atque in sacello Monialium a Visitatione, Paredi in oppido, vulgo "Paray-le-Monial" Dioeceseos Augustodunensis canonice instituta, a rec. me. Leone PP. XIII Decessore Nostro in Archisodalitatem usque ab anno MDCCCLXXXVI erecta fuit, et hoc praecipue aucta favore, ut ei alias eiusdem nominis Sodalitates tum in cuncta Gallia, tum in Belgio existentes sibi

aggregare liceret. Cum vero hae devotae Consociationes, postremis praesertim temporibus, in omnes orbis partes sint feliciter prolatae, et cum praedictae Archisodalitatis Moderatores enixas Nobis preces adhibuerint, ut iam ipsi concessam aggregandi facultatem, nunc pro toto terrarum orbe sibi extendere dignaremur, Nos persuasum habentes, id non minus in maiorem Dei gloriam quam in uberius animarum bonum semper esse cessurum, piis hisce votis censuimus obsecundandum. Quare officialibus et sodalibus praesentibus et futuris memoratae Archisodalitatis ab " Hora Sancta " in sacello Monialium a Visitatione Paredi erectae, intra fines Augustodunensis Dioeceseos, praesentium tenore Apostolica Auctoritate Nostra perpetuo concedimus ac largimur, ut, servata forma Constitutionis Clementis Papae VIII Decessoris Nostri aliisque Apostolicis Ordinationibus desuper editis, ubicumque gentium sint cognomines et eiusdem instituti Sodalitates, eas sibi aggregare licite queant, atque omnes et singulas indulgentias, quas ab S. Sede iam obtinuerint, et fas sit aliis impertiri, cum ipsis sodalitatibus communicare licite pariter possint ac valeant. Decernentes praesentes Litteras firmas, validas atque efficaces semper existere et fore, suosque plenarios atque integros effectus sortiri atque obtinere, illisque ad quos spectat, seu spectare poterit, plenissime suffragari, sicque in praemissis esse iudicandum, atque irritum fieri, et inane, si secus super his a quoquam quavis auctoritate scienter, vel ignoranter contigerit attentari. Non obstantibus contrariis quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris, die XXVII Martii MCMXI, Pontificatus Nostri anno octavo.

R. Card. MERRY DEL VAL,
a Secretis Status.

L. * S.

Epistola.

EPISTOLA AD R. D. CAROLUM GRANNAN, QUI MIRABILI STUDIO AD IUVANDUM AUGENDUMQUE URBANUM AMERICAE LATINAE COLLEGIUM OPERAM NAVAT, UT AMERICAE ECCLESIIS BONI SACERDOTES INSTITUANTUR.

Dilecte Fili, salutem et apostolicam benedictionem.—Scribendi inde Nobis orta occasio unde tibi exquisitissimae cari-

tatis propositum, ex studio scilicet quo Americam Latinam complectimur, eiusque Ecclesiam vitam quam Christus Dominus humano attulit generi et habere cupimus et abundantius in dies habere. At vero quoties Ecclesiae eiusdem conditiones reputamus, toties triste illud subit Evangelii "*messis quidem multa, operarii autem pauci.*" Obversatur quippe animo vastus terrarum tractus ad excipiendum christianae sapientiae semen nondum satis subactus, ibique ingens multitudo hominum Apostolicos viros expostulantium cum numero frequentiores tum catholicae rei provehendae aptiores. Ad has sollicitudinis causas alia modo accedit, eaque inde petita unde deberet uberrimae iucunditatis fructus provenire: dicimus ex Urbano Americae Latinae Collegio, cuius res familiaris in iis versatur angustiis ut necessitas urgeat minuendi alumnorum frequentiam, quam porro (experto loquimur) huius regionis dioecesium rationes augendam exposcerent. Hinc probe intelliges, Dilecte Fili, quam gratum habuerimus nuncium initi a te consilii domesticis Collegii eiusdem difficultatibus effusam advocandi largitatem catholicorum ex Foederatis Americae civitatibus. Plenum quidem caritatis consilium, quod miserentis Dei beneficio inditum referimus, quum neque ulla affulgeat auxilii spes ex Americae Latinae catholicis, quorum subsidia distrahuntur in domestica instituta et recens conditis vix sufficiunt dioecesibus: neque Nos, licet cupientes et exoptantes, vocem cordis sinat excipere praesens Apostolicae Sedis tenuitas. Navitas egregia tua et prona ad gratificandum Americae Septentrionalis catholicorum indoles satis laetam in Nobis concitant expectationem. Profecto si Americae Latinae Ecclesia maiorem modo exigit vim sacerdotum cum virtute tum doctrina praestantium, eam sperare licet praesertim ex alma hac Urbe, catholicae Ecclesiae centro ac magistra veritatis, et ex sacris hisce palestris et castris in quibus adolescens Clerus, prope sepulcra Apostolorum et Nostris pene sub oculis, comparatur nova quaedam veluti militia, ad bonum fidei certamen et ad parem virtutum omnium laudem. Quare "*rogantes enixe dominum messis, ut mittat operarios in messem suam*" tibi quidem, Dilecte Fili, gratulamur ob susceptam causam ex qua maxime pendent apud finitimos populos christianae rei vigor et incrementa: iis vero quos nactus fueris consiliorum tuorum adiutores, auctores sumus optime locatae beneficentiae,

quum eadem cedat in iuvandum augendumque Collegium quod experientia comprobavit, comprobat absolutissime ecclesiasticae disciplinae domicilium. — Auspex divinorum munerum Nostraeque testis benevolentiae Apostolica sit Benedictio quam tibi, Dilecte Fili, amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum die v Aprilis MCMXI, Pontificatus Nostri anno octavo.

PIUS PP. X.

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8. CONGREGATIO CONSISTORIALIS.

I.

DUBIA DE STUDIORUM CURSU PERFICIENDO ET IURAMENTO PRAESTANDO ANTE SACRAM ORDINATIONEM.

Propositis dubiis quae sequuntur, scilicet: 1.° utrum ad effectum sacrae ordinationis studiorum anni expleti dici possint ad festum Pentecostes seu SSmae Trinitatis; 2.° utrum iuramentum praestandum ante susceptionem ss. ordinum, a Motu proprio "Sacrorum Antistitum" 1 septembris 1910 praescriptum, emittendum sit ante singulos ss. ordines, vel solummodo ante s. subdiaconatum: haec S. Congregatio, die 24 martii 1911, respondit:

Ad 1^{um} *Negative*; sed requiri ut expleatur cursus scholasticus novem mensium cum examine finali feliciter emenso.

Ad 2^{um} Sufficere ut praestetur ante ineundum sacrum subdiaconatus ordinem, salvo Ordinarii iure illud denuo exigendi ante collationem singulorum ss. ordinum si ex qualibet causa necessarium vel utile ducat.

C. CARD. DE LAI, *Secretarius.*

Scipio Tecchi, *Adsessor.*

II.

DECLARATIO CIRCA DECRETUM DE SECRETO SERVANDO IN DESIGNANDIS AD SEDES EPISCOPALES.

Dubitantibus nonnullis utrum decretum Sacrae Congregationis Consistorialis diei 2 Iulii 1910 *de secreto servando in designandis ad sedes episcopales*, ubi eadem vel similis forma designationis obtinet ac in foederatis Statibus Americae sep-

tentrionalis, extendatur dumtaxat ad dioeceses et provincias, quarum Antistites id postulaverint, an ad omnes ubi dicta forma in usu est; haec Sacra Congregatio declaravit ad omnes extendi.

Datum Romae, ex Secretaria Sacrae Congregationis Consistorialis, die 28 mensis Aprilis 1911.

C. Perosi, *Substitutus.*

S. CONGREGATIO CONCILII.

DECRETUM QUO CONSTITUTIO APOSTOLICA "ROMANOS PONTIFICES" [1] AD UNIVERSAS CANADENSIS DOMINII PROVINCIAS EXTENDITUR.

Inter alia quae in Concilio Quebecensi Primo, quod anno 1909 in Metropolitana ipsa Quebecensi Ecclesia celebratum est, Patribus eiusdem Concilii constituenda visa sunt, id etiam fuit, quod ipsi Apostolicae Sedi preces admovendas duxerunt, ut Constitutio, cuius initium "Romanos Pontifices" pro Anglia et Scotia VIII Idus Maii anno 1881 primum edita et deinde ad plurimas alias regiones extensa, ad omnes quoque Dominii Canadensis provincias, pro universis earum Ecclesiis extenderetur.

Cum autem in Plenariis Comitiis S. H. C. diebus 14 et 21 mensis Ianuarii nuper elapsi pro revisione eorum quae in eodem Concilio Quebecensi primo decreta sunt, habitis, Emi Patres petitam memoratae Constitutionis extensionem perutilem iudicaverint, ideoque votis hac super re ab eiusdem Concilii Patribus expressis suffragandum esse censuerint, res ab infrascripto S. H. C. Secretario ad SSmum Dominum Nostrum Pium PP. X delata est.

Sanctitas autem Sua in audientia diei 14 huius mensis, omnibus perpensis mature, oblatis precibus annuendum benigne censuit eamdemque Constitutionem "Romanos Pontifices" de Apostolicae potestatis plenitudine ad universas Canadensis Dominii provincias extendit.

Datum Romae, ex Sacra Congregatione Concilii, die 14 Martii anno 1911.

C. CARD. GENNARI, *Praefectus.*

B. Pompili, *Secretarius.*

[1] Vide *Acta Apostolicae Sedis,* vol. II, an. II, p. 254, Appendix.

S. CONGREGATIO INDICIS.

DECRETUM.

Feria II, die 8 Maii 1911.

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium a SSmo Domino nostro Pio PP. X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio Apostolico Vaticano die 8 Maii 1911, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

GABRIELE D'ANNUNZIO, *Omnes fabulae amatoriae* (Romanzi e Novelle).

— *Omnia opera dramatica.*

— *Prose scelte. Milano.*

P. A. S. *Catechismo di storia sacra. Cremona 1910.*

ANTONIO FOGAZZARO, *Leila, Romanzo. Milano 1911.*

IOANNES KONRAD ZENNER, *Die Psalmen nach dem Urtext. Ergänzt und herausgegeben von Hermann Wiesmann. I. Teil. Uebersetzung und Erklärung. Münster 1906.*

MALACHIA ORMANIAN, *L'Église Arménienne: son histoire, sa doctrine, son régime, sa discipline, sa liturgie, son présent. Paris 1910.*

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

IOSEPH TURMEL et PETRUS BATIFFOL decreto S. Congregationis, edito die 2 Ianuarii 1911, quo quidam libri ab eis conscripti notati et in Indicem librorum prohibitorum inserti sunt, laudabiliter se subiecerunt. Etiam auctor anonymus libri inscripti *La vraie science des Écritures*, ab hac S. Congregatione eodem decreto diei 2 Ianuarii 1911 prohibiti, huic decreto laudabiliter se subiecit.

Quibus SSmo Domino nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 9 Maii 1911.

F. CARD. DELLA VOLPE, *Praefectus.*

Thomas Esser, O. P., *a secretis.*

L. * S.

S. CONGREGATIO S. OFFICII.

DE MATRIMONIIS EORUM QUI A GENITORIBUS ACATHOLICIS VEL INFIDELIBUS NATI, SED IN ECCLESIA CATHOLICA BAPTIZATI, AB INFANTILI AETATE IN HAERESI VEL INFIDELITATE AUT SINE ULLA RELIGIONE ADOLEVERUNT.

Cum decreti *Ne temere* per Sacram Congregationem Concilii die 2 Augusti 1907 editi articulo XI § I expresse edicatur novis circa formam sponsalium et matrimonii statutis legibus *teneri omnes in Catholica Ecclesia baptizatos et ad eam ex haeresi aut schismate conversos (licet sive hi sive illi ab eadem postea defecerint) quoties inter se sponsalia vel matrimonium ineant*; quaesitum est: Quid dicendum de matrimoniis eorum qui a genitoribus acatholicis vel infidelibus nati, sed in Ecclesia Catholica baptizati, postea, ab infantili aetate, in haeresi seu infidelitate vel sine ulla religione adoleverunt, quoties cum parte acatholica vel infideli contraxerint?

Re in plenario conventu Supremae Sacrae Congregationis Sancti Officii habito feria IV die 15 labentis mensis mature perpensa, Emi ac Rmi DD. Cardinales Inquisitores Generales respondendum decreverunt: *Recurrendum esse in singulis casibus.*

Die vero sequenti SSmus D. N. D. Pius divina providentia PP. X, in solita audientia R. P. D. Adsessori huius eiusdem Supremae Sacrae Congregationis impertita, relatam Sibi Emorum Patrum resolutionem adprobare et confirmare dignatus est.

Datum Romae, ex Aedibus S. Officii, die 31 Martii 1911.

L. * S. Aloisius Castellano, *S. R. et U. I. Notarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

1 April: The Very Rev. Canon Edmund Surmont, Vicar General of the Archdiocese of Westminster, appointed Protonotary Apostolic *ad instar participantium.*

18 April: Messrs. Edward J. Dumee and Peter Kernan, of the Archdiocese of Philadelphia, appointed Chamberlains of Cape and Sword.

29 April: Mr. Charles William Clifford, of the Diocese of Shrewsbury, appointed Chamberlain of Cape and Sword.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. The Archsodality of the "Holy Hour" at Paray-le-Monial, in the Diocese of Autun, is given the faculty of aggregating to itself societies of the same title and character throughout the world.

2. Letter from the Holy Father to the Very Rev. Charles Grannan commending him for his zeal in the upbuilding of the Urban College of Latin America.

S. CONSISTORIAL CONGREGATION: 1. Answers questions regarding the course of studies in Seminaries and the taking before Ordination of the oath prescribed by the "Sacrorum Antistitum".

2. The secrecy to be observed in the matter of the deliberations over the choice of names for a vacant bishopric, extends to all dioceses and provinces where the method of selection is the same as in the United States.

S. CONGREGATION OF THE COUNCIL publishes a decree to the effect that the Apostolic Constitution "Romanos Pontifices" applies to all the provinces of the Dominion of Canada.

S. CONGREGATION OF THE HOLY OFFICE interprets the law in the case of marriage of those who, born of non-Catholic or infidel parents, but baptized in the Church, are brought up from infancy in heresy or infidelity or without any religion at all.

S. CONGREGATION OF THE INDEX records list of recently proscribed books, and announces the laudable submission of three authors who have repudiated their condemned publications.

ROMAN CURIA publishes official list of recent appointments.

QUID EX DISCUSSIONE DE VASECTOMIA INSTITUTA RESULTET.

Discussio de vasectomia instituta videtur ad finem feliciter convergere. Si quis attente legerit articulos in ultimo fasciculo[1] a D. Dre. O'Malley et me publicatos, videbit in sub-

[1] ECCLESIASTICAL REVIEW, May, 1911.

stantialibus medicum et theologum moralem iam manus sibi porrigere. Uterque argumentatur ex principio de duplici effectu alicuius actionis; consentiunt pariter in eo, quod iisdem iustis limitibus circumscribunt potestatem auctoritatis civilis super integritatem corporalem civium; sicut ego in articulo priore,[2] ita et Dr. O'Malley censet hanc operationem non habere rationem verae poenae, quod praeclare confirmatur eo, quod multi (22 pro centum) ex criminosis sterilizatis ultro petierunt operationem.

Quae adhuc restant divergentiae inter nos, sunt magis accidentales, vel omnino tolluntur eo quod ortae sint aut ex insufficienti informatione de methodo et effectibus vasectomiae, aut ex eo, quod alter alterius rationes vel statum quaestionis false intellexerit et interpretatus sit. Quae nunc afferam, spero nos ad plenum consensum perductura esse.

1. Status quaestionis mihi ab initio propositus erat, num liceat vasectomiam perficere *ad evitandam prolem defectivam*;[3] proinde non potest mihi in defectum imputari, si tantum ad hanc quaestionem respondi; et in responso negativo etiam Dr. O'Malley circiter consentit.

Quae ex medicorum relationibus et experimentis afferuntur de methodo et effectibus operationis huius, de variis casibus qui accidere possunt, theologi morales summa cum gratitudine acceptabunt; mihi saltem multam lucem attulerunt, quamvis argumentationem meam intactam relinquant. Non sum chirurgus, neque medici Europaei, qui rarissime tantum videntur vasectomiam perficere, neque in publico de eadem agere, tantum numerum experimentorum et effectuum ad manum habent; inde factum est, ut hucusque nil aliud sciremus de hac operatione, nisi quod in THE ECCLESIASTICAL REVIEW legimus. Si tam accurate instructi fuissemus, sicut per ultimum articulum nunc sumus, tum medici alia iudicia tulissent, tum theologi principia moralia magis ad singularia deducere potuissent. Medicorum erit etiam in posterum, theologis facta et effectus artis suae, prout vel certa vel probabilia sunt, pro-

[2] *Zeitschrift für Kath. Theologie*, I, p. 76; ECCL. REVIEW, May, p. 570.

[3] Ansam enim dedit illa relatio ephemeridis helveticae, quam mihi sacerdos quidam ex Helvetia transmiserat, ut sensum meum aperirem; ibi commendabatur vasectomia unice ad hunc finem. Cf. *Zeitshcrift für Kath. Theologie*, 1911, p. 66.

ponere, non vero conqueri, quod moralistae false intellexerint data physicalia.

2. His suppositis potius Dr. O'Malley iudicium de argumentatione mea latum reformare debebit, quia non satis attendit, quale mecum argumentum praecipuum sit. Scribit enim, vasectomiam esse quidem illicitam (excepto fortasse unico casu), sed non propter rationes a me allatas.—Sed postea ipse eodem argumento (ex duplici effectu actionis cuiusdam) utitur; hoc praecise est principale meum et unicum argumentum; quae ulterius attuli,[4] et quae maxime impugnat, nil sunt nisi rationes confirmantes vel augentes, directae contra eos, qui vasectomiam mutilationem *levem tantum* esse dixerunt; scriptae sunt insuper in hypothesi, quod atrophia sequatur; et si quae ex his rationibus corrigendae sunt post meliorem informationem chirurgorum, manet tamen argumentum principale in pleno robore.

Plane concedo, si facultas generandi etiam post plures annos restaurari potest, cadunt ea quae dixi de degeneratione, de similitudine cum castratione, etc. Sed valde desiderandum esset, a medicis in publicum afferri numerum quam maximum exemplorum, in quibus haec restauratio post certum tempus *cum effectu generationis secutae* feliciter peracta est, sicut exhibent magnum numerum casuum vasectomiae cum bono successu factae.[5]

3. Quoad singulos casus a Dr. O'Malley consideratos plerumque harmonice consentiemus.

In primo casu, ubi agitur de homine laborante pathologicis erethismis sexualibus vehementissimis, ortis ex anomalia aliqua corporali (scil. ex nimia productione sperminii), quae tolli potest per operationem, manifestum est, licere peragere vasec-

[4] *Zeitschrift*, p. 73: "Uns will scheinen" (p. 75). "So hat also sicher der operative Eingriff." ECCL. REVIEW, May, p. 567: "This withdrawal," etc.

[5] Ex argumentatione contra D. de Becker facta illud dictum contradictionem provocabit, secretiones, quae emittuntur post vasectomiam, esse *verum semen, quamvis non fertile*. Nam quis dixerit hodie (antiquitus utique etiam secretiones feminarum putabant esse verum semen) illas secretiones esse "verum semen", cum *verum semen* semper intelligatur fertile, vel saltem tale quod *potest esse fertile*, sicut in senibus, ubi naturalis connexio cum organo producente spermatozoa adest; si vero haec connexio scissa est, quivis illud liquidum dicet "secretionem variarum glandularum", non verum "semen"; ipse Dr. O'Malley vocat illud tantum "the liquid part of the semen" (p. 688). His vero non vellem affirmare, vasectomiam producere impedimentum impotentiae, praesertim si redintegrabilis est.

tomiam *ad sanandum patientem*, praesertim si semen talis patientis iam antea solet esse sterile. Sed vasectomia ad *hunc finem* adhibita fuit extra meum statum quaestionis; si talem casum cognovissem, eum tanquam exemplar attulissem loco illius de tuberculosa affectione testiculorum; omnino concordat cum meo principio, immo illustrat assertum, licitam esse talem actionem, si uterque effectus sequitur immediate ex actione. Quoad alterum casum non video cur Dr. O'Malley *probabiliter tantum* permittat vasectomiam. Ego aut certe concederem, aut certe negarem. Supponit medicus noster hominem sanae mentis, sed valde pronum ad homicidia vel crimina sexualia; si vasectomiae subjicitur, ita auctor articuli, bonus effectus directe resultans habetur, scil. quietatio patientis ex remotione uberioris productionis sperminii, qua excitata fuerant centra sexualia;—malus effectus, sterilizatio, non intenditur, sed permittitur.

Ad hunc casum ego responderem: Aut illa pronitas oritur (sicut in priori casu) ex anomalia corporali quae tolli potest per vasectomiam,—tunc *certe* licita est operatio; aut illa pronitas ad crimina non provenit ex aliqua anomalia corporali excitanti centra sexualia,—tunc non video, quomodo per vasectomiam tollatur, et videtur mihi directe intendi sterilizatio; et ad hunc effectum operatio licita non est.

Idem secundum meum iudicium valet de auctoritate publica.

Quod auctor dicit de juribus prolis *possibilis*, multam contradictionem inveniet; si infans "possibilis tantum" haberet aliquod ius, certe primum ius esset ius ad vitam, sine quo omnia alia iura nullius momenti essent. Sed quis unquam dixerit, infantem possibilem (aliud est de infanti jam concepto) habere ius ad vitam, ita ut ex parte parentum obligatio responderet? Si quis obligationem habet non dissipandi hereditatem vel fidei commissum, hanc obligationem non habet erga heredem possibilem, sed relate ad antecedentes, qui ei reliquerunt bona cum certo onere vel limitatione, ita ut sit dominus tantum inter limites a majoribus constitutos. Si quis vellet parentibus aliquam obligationem imponere relate ad prolem possibilem, magis argumentari deberet ex amore erga seipsos, cum per prolem defectuosam magnum sibi onus et periculum creant, quod evitare possent per continentiam. Sed si verum est, quod Dr. O'Malley dicit, prolem in multis casibus non tam

per hereditarias dispositiones degenerari, sed potius per circumstantias et contubernium in quibus adolescit, etiam illa ratio non multum valet.

Plane consentimus in eo, quod vasectomia non habet rationem poenae, et quod auctoritas civilis suam competentiam transgreditur et ius individui laedit, si vasectomiam perficiendam curat invito patiente vel ad alium finem, quam ad sanitatem ipsius patientis.

Breviter ergo concludam quae resultant ex discussione instituta: Ad triplicem potissimum finem commendatur vasectomia—

(1) ad puniendum crimen—ad hoc est inepta;

(2) ad evitandam generationem prolis defectivae—ita est certo illicita ut probavimus, tum ex parte individui, tum ex parte reipublicae;

(3) ad sanandum ipsum patientem—ita est certo licita, etsi sterilizatio ad tempus vel etiam perpetua sequatur.

ALBERT SCHMITT, S.J.

Innsbruck, Tyrol.

QUO NONOBSTANTE, LICITA DICENDA VIDETUR VASECTOMIA.

I.

In mea responsione Rev. Patri Schmitt, S.J., scripseram in nota: "The question is not whether the depriving one of his generative power is or is not a *malum physicum* for the individual, but whether it is a *malum morale, peccatum.* In this sense R. F. Schmitt uses the words 'bad effect.'"

Verum est utique expressiones R. P. Schmitt circa hoc non fuisse omnino explicitas, et talem fuisse sensum ejus non mihi perfecte constitisse. Attamen, cum secundum disputationis regulas verba dubia semper sint interpretanda modo quo magis favent auctori qui illa adhibuit, talem esse supposui sensum, et si secus egissem, injuriam R. Patri intulisse credidissem: mihi enim omnino clarum videbatur "that the placing of a *malum physicum* is not always unlawful, and that it can, and often must, be incurred to obtain another desirable and good end."

Sed quod non sum ausus supponere, R. P. Schmitt ipse hoc

sibi vindicat tanquam medullam et basim argumenti sui. Sic enim prima pars responsionis ejus resumitur:

Vasectomia dicenda est illicita quia habet duplicem effectum, unum bonum (praeventionem degeneratae prolis), et alterum *physice malum* (privationem facultatis generativae).

Atqui ad hoc ut operatio quae talem habet duplicem effectum licita dicenda sit, debent quatuor conditiones impleri: I. Actio debet esse in se indifferens. 2. Effectus bonus non debet esse attingibilis solummodo mediante effectu malo. 3. Effectus malus nequit intendi directe. 4. Debet adesse ratio gravis ponendi actionem.

Atqui rursus hae quatuor conditiones non verificantur in casu Vasectomiae, cum ista operatio directe intendat effectum *physice malum* tamquam medium ad finem bonum attingendum.

Ergo Vasectomia illicita est.

Ad quod argumentum respondeo falsum esse *malum physicum* nunquam posse intendi ad hoc ut bonum aliquod ex hoc eveniat.[1] Et affirmo illud principium "Malum non est faciendum ad hoc ut eveniat bonum" esse verum tantummodo quando agitur de peccato, de malo morali, vel de malo physico malitiam moralem involvente.

Etenim ablatio brachii mei est certe malum physicum; et tamen possum illud non solum permittere, sed etiam directe velle ad hoc ut salvem totum meipsum.

Item mortem (quae est malum physicum) latronis me aggredientis, directe velle et intendere possum tamquam medium ad salvandam vitam meam.

Vel, uti vult R. P. Schmitt, "in casu damnificationis in quo effectus ex mea actione sequens est *malum physicum* alterius, scil. privatio alicujus boni", si illud *malum physicum* est simul *malum morale*[2] nempe si est privatio injusta, utique actio mea causans illam privationem erit illicita, et ego ero peccator et

[1] Notetur semel pro semper a me non dici malum physicum intendi reduplicative quia est malum quid; sed illud quod est et scitur esse malum physicum directe intendi in quantum est medium aptum ad finem bonum attingendum.

[2] Nunquam dixi "effectum moraliter malum esse actionem alterius malam, cujus ego sum causa" ut videtur intellexisse R. P. Schmitt. Sed effectum *moraliter malum* (per oppositionem ad effectum *physice malum*) dixi illum qui ipse malus est in ordine morali, qui de se est materia peccati. Si enim effectus de se est indifferens in ordine morali, non sequitur illum intendere illicitum esse ex hoc solo quod talis effectus sit malus in ordine physico.

injustus si voluntarie et scienter hanc actionem posui. Sed si illud *malum physicum* non est simul malum morale, injustum quid, si v. g. habeo jus ad hoc bonum quo privo alterum, si istud bonum, cujus privatio erit *malum physicum* alterius, ad me pertinet, possum optime, legitime et sine ullo remorsu conscientiae eum qui bonum meum detinet illo eodem bono privare; et actio mea causans hanc privationem nullo modo poterit dici injusta et mala etiamsi omnino voluntarie et scienter ego tale malum physicum alteri intuli.

Amplius, Status potest capite plectere vel mutilare aliquem reum, et hoc *malum physicum* directe intendere ad hoc ut salvetur ordo publicus.

Et centum alii casus enumerari possent similes.

Videtur ergo dicendum *mala physica* in aliquibus casibus posse omnino directe intendi ad bonum attingendum vel salvandum. Et consequenter, neque suspendium, neque strangulatio, neque capitis abscissio neque quaecumque alia actio quae directe intendit sive mortem hominis sive mutilationem ejus, dici potest illicita ex hoc solo titulo quod effectum *solum physice malum* directe intendit tanquam medium ad aliud quid attingendum.

Oportet enim inter mala physica distinguere diversas categorias. Aliqua sunt quae essentialiter annexum habent aliquid intrinsece malum in ordine morali, v. g. aliquid injustum, uti mors innocentis qua talis, aliquid sacrilegi, uti destructio rei sacrae in odium Dei, deprivatio injusta boni cujusdam per furtum patrata, etc.

Illa, cum nequeant directe poni nisi per actum essentialiter peccaminosum, nunquam directe intendi possunt licite, quia nunquam peccatum, malum morale est faciendum neque ad hoc ut eveniat bonum. Ad plus in quibusdam casibus permitti possunt, et ad hoc ut actio, ex qua sequitur tale *malum physicum simul et morale*, licite poni possit, requiruntur quatuor conditiones de quibus supra.

Sed alia sunt mala physica quae aliquando mala moralia esse et aliquando non esse possunt: v. g.: mors hominis est malum physicum. Uti vidimus, mors hominis innocentis qua talis, cum annexam injustitiam essentialiter habeat, est necessario etiam mala moraliter.

Mors autem hominis rei et juste condemnati, etiamsi sit

malum physicum, tamen nullo modo est cum malo morali conjuncta, et consequenter licita erit strangulatio hanc mortem directe intendens et causans.

Idem dicendum de privatione membri: in aliquibus circumstantiis erit malum physicum simpliciter nullum peccaminosi involvens; contrarium aliis in casibus locum habebit. Consequenter aliquando licita, aliquando illicita evadet mutilatio ipsa.

Inter casus in quibus licita est mutilatio, omnes ponunt casum necessitatis salvandi proprium corpus; necnon casum quo mutilatio esset punitio. Nunc autem, in quaestione de Vasectomia, disputatur utrum deprivatio facultatis generativae in certis individuis, a Statu patrata, sit essentialiter mala quia est malum physicum connexum cum aliquo malo morali (injustitia in ordine naturali, uti dicebat Mgr. De Becker; vel injustitia in ordine supernaturali, uti affirmabat R. P. Rigby); aut eccontra non sit essentialiter mala quia non connexa cum malo morali. Et adhuc sub judice lis est.

In articulis nostris hanc ultimam partem sustinuimus et contendimus: 1. Vasectomiam non esse de se, intrinsece illicitam; et 2. in aliquibus circumstantiis, Statum posse illam operari, quia praecise, in dictis circumstantiis, Vasectomia est actio ponens *malum simpliciter physicum*.

Unde in forma ad argumentum R. P. Schmitt: Ad hoc ut aliqua operatio habens duplicem effectum, unum bonum, alterum *physice malum*, possit dici licita, requiruntur quatuor conditiones, quarum una est "talem effectum physice malum non debere directe intendi tanquam medium:" distinguo: si effectus physice malus necessario et essentialiter connectitur cum malo morali, concedo. Si non connectitur cum malo morali, nego. Atqui Vasectomia habet duplicem effectum: unum bonum, alterum *physice malum*: contradistinguo: alterum physice malum et essentialiter connexum cum malo morali, nego. Alterum physice malum et cum malo morali non connexum in circumstantiis in quibus agitatur quaestio, concedo. Atqui rursus Vasectomia non implet illas quatuor conditiones: concedo et nego suppositum: est enim extra categoriam actionum ad quarum liceitatem requiruntur istae quatuor conditiones. Ergo Vasectomia est illicita: nego consequens.

Ad hoc ut valeret argumentum R. Patris Schmitt, deberet probari vel nullum *malum physicum* posse unquam directe intendi, vel saltem malum physicum a Vasectomia intentum esse in hac categoria malorum quae nunquam licite intendi possunt directe. Hoc est punctum quaestionis erga quod disputatio ab initio instituta fuit. Nos affirmavimus (et dedimus argumenta nostra) Vasectomiam esse licitam quia licitum est, in dictis circumstantiis, intendere directe illud malum physicum quae est ablatio potestatis generativae.

R. P. Schmitt contrarium affirmat et in argumento suo affert tanquam rationem probantem id praecise quod est in quaestione: malum physicum vel saltem tale malum physicum non posse directe intendi. Unde concludimus totum ejus argumentum nihil omnino probare.

Quoad casum abortus quo R. P. Schmitt suum illustrat argumentum, fuit olim duplex opinio, una affirmans legitimitatem abortus directe causantis mortem pueri et per consequens salutem matris; altera negans.

Ratio quae pro prima sententia afferebatur erat: infantem se gerere quasi latrunculum aggredientem vitam matris. Consequenter, cum liceat directe velle mortem inimici vitam nostram aggredientis, licere sequebatur directe occidere infantem ad salvandam matrem. Unde concludebant fautores istius opinionis Craniotomiam licitam esse.

Alii eccontra negabant infantem posse considerari tanquam aggressorem vitae matris; et consequenter affirmabant illiceitatem Craniotomiae. Quam secundam sententiam secutum est S. Officium in Decr. 31 Maii 1884, declarans "liceitatem Craniotomiae tuto doceri non posse."

Sed utraque sententia in eodem principio concordabat: "*malum physicum* non involvens malum morale, mortem injusti aggressoris v. g., posse omnino directe intendi licite."

Exemplum ergo R. P. Schmitt nihil illustrat quia non est ad rem. Si enim talis mors infantis in sinu matris intraret in dominium voluntarii, si esset volita, deberet dici essentialiter injusta, cum iste infans sit omnino innocens, cum nullo modo dici possit injustus aggressor. Et consequenter actio habens talem effectum *physice simul et moraliter malum* (Craniotomia v. g. intendens, causans directe istam mortem) omnino injusta et illicita evaderet.

Et si medico, uti recte adjungit R. P. Schmitt, non licet in hac suppositione praebere medicinam, neque auctoritati civili licebit tale quid praecipere; quia in utroque casu mors infantis esset aliquid malum non solum ordinis physici, sed etiam ordinis moralis; esset de se injusta et qua talis a nullo potest neque fieri neque praecipi, quia a nullo committi potest peccatum.

Sed cum Vasectomia, in dictis circumstantiis a Statu patrata, solum malum physicum et nullo modo malum morale tanquam effectum habeat, recte concludimus non eadem esse dicenda de Vasectomia ac de Abortu directe intento.

"Quamdiu," dicit R. P. Schmitt, "ex incisione primario sequitur privatio facultatis generativae, quae certe est malum physicum, ita ut haec directe debeat intendi, et tantum per hanc obtinetur bonus effectus,—tamdiu ratio mihi dictat actionem fieri malam, non obstantibus rationibus gravissimis."—Cur ratio hoc dictet non video. Non indicatur alia ratio nisi haec quod effectus intentus sit *malum physicum*. Sed videtur luce meridiana clarius hoc non esse titulum quo mala et illicita actio quaedam: repeto v. g. mortem rei juste condemnati est malum physicum directe intentum, et tamen nemo dicet strangulationem ejus esse malum quid et illicitum, "non obstantibus gravissimis rationibus".

Uti optime praevidit R. P. Schmitt, nego simpliciter consequentiam in argumento generali quod sic proponit: "Si non licet ad peccatum vitandum privare se physica facultate aliqua, neque licet hoc ob bonum inferioris ordinis; peccatum est malum ordinis supernaturalis, et quod ad hoc cavendum non licet, neque ad malum naturalis ordinis praecavendum licebit".

Et revera, quamvis afferatur antecedens istius argumenti auctoritate Sti Thomae vestitum, non impedit quominus, teste eodem Sto Thoma, nulla sit consequentia. Affirmat enim ipse: 1. Illicitam esse mutilationem propter animae salutem (quae est ordinis supernaturalis).[3] 2. Mutilationem esse licitam ad salvandum proprium corpus (quod est bonum ordinis naturalis).[4]

Quoad rationem allatam ad consequentiae legitimitatem istius enthymematis defendendam, in quaestione particulari de

[3] 2. 2ae, qu. 65, a. 1, ad 3um.

[4] Loco cit., a. 1, totum.

Vasectomia, nempe "praeter Vasectomiam alia adesse remedia": hoc est utique verum abstracte loquendo a conditionibus in quibus Societas invenitur. Sed hoc est praeter quaestionem. Solvenda quaestio est "utrum, in circumstantiis hodiernis, remedia a R. P. Schmitt indicata vel alia sint *practice efficacia*". Usque nunc non videtur (et R. P. Schmitt non probavit) praeter Vasectomiam media alia practica esse *solum per accidens insufficientia*; alia media existere practice possibilia in circumstantiis in quarum remedium applicari debent. Si hoc demonstraretur, utique libentissime concederem Vasectomiam illicitam esse, utpote carentem ratione sufficienti. Sed hoc, repeto, non fuit usque nunc demonstratum; et, uti dixi in ultima parte articuli mei mense Maio, istud mihi videtur esse quod elucidandum remanet ad hoc ut definitive judicetur de liceitate vel illiceitate Vasectomiae a Statu patratae.

II.

Alterum argumentum R. P. Schmitt, in articulo mensis Junii haec habet: "Vasectomia a republica perfici nequit *quia hoc excedit competentiam auctoritatis publicae.* Auctoritas publica habet certe et debet habere omnia jura quae ipsi necessaria sunt ad finem suum consequendum, i. e. ad bonum publicum *communi et libera conspiratione assequendum*;[5] sed etiam *sola haec jura* habet et in tantum quantum sunt necessaria. Debet ergo liberam actionem singulorum et liberum usum non supprimere sed tueri et ordinare".[6]

Istud novum argumentum R. P. Schmitt rursus non videtur intentum probare. — Status evidenter non habet altum dominium in cives, neque in vitam eorum, neque in eorum membra. Cives non sunt servi, non sunt res Status; sunt liberi et domini

[5] Suppono intentionem R. P. Schmitt non esse: omnes cives (communi) ita conspirare debere ad bonum publicum ut adhibere possint media quae unicuique praeplacerent (libere), sine supervisione auctoritatis publicae. Esset principium simpliciter ordinis subversivum. Evidenter omnes cives in Statu debent ad bonum commune concurrere, et maxima quidem libertas eis relinqui debet; sed non absoluta libertas, omni lege et regula soluta. Cives debent dirigi in hoc communi conatu omnium ad felicitatem communem: et haec est praecise pars auctoritatis illos conatus sic dirigere ut nullus in juribus suis injuste laedatur ab alio qui nimis libere istam conspirationem in bonum commune intelligeret, et simul nullus aliorum jura laedat.

[6] Adjungit a me allatam comparationem Societatem inter et corpus humanum esse valde analogicam, cum corporis membra nullo personali jure gaudeant. Hoc est verissimum; sed haec comparatio (a Sto Thoma allata) omnino apta est ad explicandum principium, "In conflictu jurium, pars toti cedat necesse est".

sui ipsius. Hoc est certissimum. Et nunquam diximus Statum posse ad libitum sive vitam, sive membra civis auferre, neque ad hoc ut procuret bonum publicum; Statum disponere posse de cive uti supremus ejus dominus.

Attamen civis non est monachus: vivit in societate. Jura privata civis possunt in conflictum venire cum juribus aliorum civium, sive in quantum sunt personae privatae (lites particulares), sive in quantum efformant aliquam communitatem. Et sic se habet casus noster. Ex una parte, talis civis habet jus ad suam facultatem generativam; ex alia parte, talem hominem conservare hanc facultatem generativam est destructio Societatis quae tamen et ipsa jus habet ad existentiam. Quaestio non est ergo inter civem qui nihil haberet videndum cum Societate, et Societatem cujus auctoritas publica vellet commune bonum augere per mutilationem injustam alicujus privati.—Tunc utique dici deberet haec destructio civis jurium nihil aliud esse nisi injustitia qua tanquam medio uteretur Status pro bono publico; et hoc evidenter fieri non posset, cum "nullum malum (morale) licitum sit ad hoc ut eveniat bonum".

In casu Vasectomiae agitur de cive cujus juris conservatio est destructio juris Societatis ad existentiam. Iste civis est nocivus Societati, et haec jus habet sese contra eum defendendi. Auctoritas publica operando Vasectomiam in certis individuis, nihil aliud facit nisi Societatem defendere contra illos qui, theologice culpabiles vel non, de facto tamen actibus suis aggrediuntur vitam Societatis. Est conflictus jurium, et Societas potest sine ulla injustitia in casu nostro, ad salvandam propriam vitam, destruere jus alicujus civis privati. Et in hoc casu, membra societatis civilis non possunt dici "deprimi cum laesione justitiae ad mera media", ac si Vasectomia esset merum medium ad augendum bonum reipublicae jam existens, et non esset potius medium reprimendi id quod a certis individuis causatur ad ruinam Societatis.

Paucis verbis: Vasectomia ab auctoritate publica peracta est medium non simplicis progressus materialis, sed defensionis Societatis ad eam salvandam ab aggressionibus degeneratae prolis.

Deinde repetit R. P. Schmitt: "Nunquam vero competit auctoritati publicae exigere actionem quae habet effectus

malum et bonum ita conjunctos vel subordinatos ut bonus nonnisi per intentionem mali obtineri posset". Hoc jam vidimus in primo argumento et inutile credo jam transacta recolere.

Quoad potestatem poenas infligendi, dicit R. P. Schmitt illam auctoritati publicae competere quia "non solum in hoc vel altero statu, sub his vel illis circumstantiis, ad hoc vel illud bonum publicum obtinendum necessaria est haec potestas, sed simpliciter ubicumque habentur homines capaces abusus libertatis, in quovis statu, ad ipsam existentiam et ordinatam activitatem auctoritatis publicae requiritur potestas coercitiva". "Eccontra in casu Vasectomiae, non agitur de ipsa existentia auctoritatis publicae, (*non directe evidenter, agitur enim de existentia Societatis ipsius ab Auctoritate publica gubernatae*) nec in omni statu et sub omnibus conditionibus tanta necessitas erit, nec agitur de bono quod aliis mediis obtineri non potest".

Relicta hac ultima ratione de qua jam supra dixi, non possum revera non mirari quomodo talis consequens sequatur ex tali antecedenti. "Potestas coercitiva est necessaria per se, simpliciter, ubique, Vasectomia non est necessaria semper et ubique. Ergo Vasectomia excedit competentiam auctoritatis civilis." Num auctoritas publica nullam potestatem habet quae sit *per accidens* necessaria in aliquibus contingentibus circumstantiis? V. g., reprimere bellum civile non est necessarium semper et ubique; non enim semper et ubique adest discordia civilis. Et tamen, in casu belli civilis, auctoritas publica illud reprimere non solum potest, sed et debet. Et idem dicendum est de Vasectomia quia ista est solum applicatio ad casum particularem potestatis generalis quam habet auctoritas publica reprimendi quidquid noxae et ruinae est Societati.

Etenim in Philosophia morali probatur Statui illam competere potestatem quae ei necessaria est ad hoc ut officium suum implere queat, quod est bene regere cives in finem societatis civilis, invigilare ad reipublicae prosperitatem illamque procurare. Et hoc est principium generale ex quo deducitur quaenam sit in specie auctoritas Statui competens.

Nec in quaestione de Vasectomia arguimus: "Status potest punire: ergo potest etiam Vasectomiam operari. Sed dicimus: 1. Auctoritas publica habet jus defendendi Societatem contra illos qui huic Societati minantur. Atqui illi qui dicuntur

subjiciendi Vasectomiae [7] aggrediuntur Societatem et semper magis magisque ei minantur. Ergo auctoritas civilis jus habet defendendi Societatem contra tales degeneratos.

2. Inter media quae afferri possunt, una est Vasectomia quae practice sola (ex hypothesi quam R. P. Schmitt vel alii usque nunc falsam esse non demonstrarunt) remedio esse potest. Atqui istud medium non est intrinsece malum, uti probatum est in articulis praecedentibus et supra contra argumentum R. P. Schmitt. Ergo Status potest illo medio uti ad bonum Societatis defendendum et salvandum.

Unde ultimatim, licita videtur Vasectomia a publica auctoritate acta in sonticis degeneratis.

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San Antonio, Texas.

"QUID MIHI ET TIBI EST, MULIER."

To the Editor, THE ECCLESIASTICAL REVIEW.

The phrase has been interestingly presented in the REVIEW. In the June issue Father Reilly, O.P., questions the criticism by Father Drum, S.J., of the apposite narrative referred to by Father Weigand (April number, p. 483) on the authority of the *Theologische Monatschrift.* None of these three gentlemen specifies distinctly the original source of the narrative. This source, however, is given by Father Maas, S.J., as the Freiburger *Kath. Kirchenblatt*, 1877, page 386, in his *Life of Jesus Christ*, page 63, footnote (first edition). I suppose the story in the *Kirchenblatt* and that in the *Monatschrift* are identical. I think it would be interesting if the *Kirchenblatt* account could be presented to the readers of the REVIEW, in English translation. Would Father Maas be good enough to do this? I find such brief contributions as the REVIEW presents in its department of "Studies and Conferences" very attractive. Unlike a long paper, they deal with but one thing at a time, and call forth expressions of opinion from cultured and at times from expert readers of different minds and convictions and viewpoints. STUDIOSUS.

[7] Nempe saltem illi degenerati criminales quorum proles erit fons tam multorum et tantorum in Societate malorum; de aliis enim utrum et quinam sint disputandum est.

MYSTERY BEADS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The W. J. Feeley Co., of Providence, R. I., has just got out some new Rosaries, which will attract any one's attention the moment he sees them.

The large beads on which we say the Our Father are not beads but medallions. Medallions are quite common now on expensive Rosaries, but these are an inch in diameter, so that the figures in the five Mysteries stand out clear and distinct.

We may call these Mystery beads, or, to be more exact, Joyful Mystery beads, or St. Luke's beads; as the Joyful Mysteries are sometimes called St. Luke's Mysteries, since they are recorded in his Gospel.

Children's beads or Converts' beads might be a good name for them; they will attract children by their beauty, and they will show converts at a glance that the Rosary is both a vocal and a mental prayer.

THE PREFACE TO THE ROSARY.

Someone has called the cross, the first large, and the three small beads, the preface to the Rosary. The crucifix on the beads before us is a work of art, two and a half inches long. On the back in large capitals we have, " I believe in God ", to remind us that whilst holding the cross we recite the Creed. The medallion attached to the crucifix shows St. Dominic receiving the Rosary, and in small letters around the edge is the inscription, " Queen of the Rosary ". On the back of this medallion we have in large clear capitals: " Our Father who art in heaven ". The whole of the Lord's Prayer might be put on it; but then the letters should be small, and we would have to use our glasses. One critic said that he would rather sacrifice appearances, leave out the picture of St. Dominic, and put on the face of the medallion " The Five Joyful Mysteries ", and on the back the Lord's Prayer.

THE FIVE PICTURE BEADS.

I do not know who the artists are that have been followed, but all the figures are familiar.

1. On the first medallion we see Gabriel speaking to Mary, and three rays coming down to represent the Holy Ghost.

The figure of the dove is not present—for want of room I suppose. But why should the Holy Ghost be represented as a dove at the Incarnation? On the banks of the Jordan He descended on Christ in the form of a dove, but on Annunciation day He was invisible. We might also ask why is He represented as a dove at Pentecost. He then manifested His Presence in two ways—as a mighty wind, and as a mighty furnace shooting out flaming tongues of fire, but not as a dove.

Around the edge in small letters the name of the mystery is given, the Annunciation. On the back in large raised capitals (all the lettering and all the figures are raised) are the words of Gabriel: "Hail, full of grace, the Lord is with thee" (Luke 1:28).

2. Elizabeth is kneeling before Mary. On the back are the words she said: "Blessed art thou amongst women, and blessed is the fruit of thy womb" (Luke 1:42).

3. Mary, Joseph, the Infant in the manger, and even the ox and the ass are here. On the back are the words of the angel to the shepherds: "This day is born to you a Saviour" (Luke 2:11). The man kneeling before the crib has a shepherd's crook; but whether he is meant for a shepherd, or for St. Joseph, I do not know.

4. Mary is holding up the Divine Infant; St. Joseph is with her; the priest in the Temple is standing before them. On the back is the inscription: "They carried Him to Jerusalem to present Him to the Lord" (Luke 2:22).

5. Our Saviour is speaking to one of the Doctors in the Temple, who is listening intently; he is holding a Scripture roll in his hand. Mary and Joseph, in the background, have just found the object of their search. The inscription on the back is: "After three days they found Him" (Luke 2:46).

These beads tell the whole story. In spite of their size the beads do not take up more room in one's pocket than a large gentleman's watch.

There is one objection to these beads—the cost. If it were possible for some firm to make them cheaply, they ought to have a large sale.

J. F. S.

Criticisms and Notes.

GOD: HIS KNOWABILITY, ESSENCE, AND ATTRIBUTES. A Dogmatic Treatise prefaced by a Brief General Introduction to the Study of Dogmatic Theology. By the Rev. Joseph Pohle, Ph.D., D.D., former Professor of Apologetics in the Catholic University of America, now Professor of Dogma in the University of Breslau. Authorized version by Arthur Preuss. St. Louis, Mo.: B. Herder. 1911. Pp. 477.

Since the beginnings of the so-called Biblical Higher Criticism, a few decades ago, the tendency to discard dogmatic theology as an essential basis of religious belief has grown rapidly, not only in "Evangelical" circles but also among Catholics. The old Lutheran reformers had been tenacious of what they called the unadulterated word of God, found in their Bible; and on this they built their system of dogmatic teaching, however inconsistently it was maintained. But at present their use of the Bible has become a merely general basis of undefined humanitarian impulses. Thus Lutheranism and its offshoots have gone to seed as the final conclusion of the principle of private judgment. At the same time a modernizing Catholicism has adopted the old Lutheran principle and appeals to the universal conscience as the test of Revelation, with the inevitable result of an undefined, and therefore unsafe, basis of belief and of moral action. In view of this tendency the Sovereign Pontiff has recently emphasized the necessity of holding fast to the dogmatic teachings of the Church which contain and interpret for us the deposit of apostolic faith.

But whilst the teaching of dogmatic theology has become more than ever essential in warding off scepticism and defending Christian truths, there is no necessity for the insistence upon the extreme speculative method in teaching introduced by the Scholastics. The appeal by Protestants to the Bible, at the time of the so-called Reformation, had made it desirable for Catholic apologists to adopt the positive method of demonstration from Sacred Scripture, especially as interpreted by the great Fathers of the Church. That system led to the gradual combination of the speculative method with the appeal to the positive sources of faith; and the *Cursus Wirceburgensis* of the seventeenth century which paved a broad way in this direction, has had eminent imitators in our own day, such as Satolli, Lépicier, and others. Professor Pohle inclines even more distinctly toward the positive method of the exact sciences, and his work appeals therefore to the modern mind, whilst it sacrifices none of the

established principles and truths which he elucidates and applies in his demonstrations. He neither ignores nor belittles the services done to critical science by such philosophers as Kant, and points out the advantage of an unbiased viewpoint at the start of every inquiry into objective truth. This fact gives value to the treatise of a subject which does not lack exponents in the Catholic field.

In the process of developing the theme of the knowability, essence, and attributes of God, Dr. Pohle follows the recognized path which demonstrates how human reason acquires a consciousness of God's existence from the physical universe around him. He dissipates the theory of the innate idea of God evolved by Descartes, and points out that the Patristic teaching of Clement of Alexandria, Athanasius, Nazianzen, Augustine, and others, is by no means identical with the assumption of the great mathematician. Next, the author examines the supernatural sources of our knowledge of God, its qualities and limitations. Here he deals with the fallacies of Ontologism, and analyzes the different phases of its development from Malebranche, through its theistic champions, Ubaghs, Branchereau, and the Abbé Fabre, down to the saintly Antonio Rosmini, whose unwitting departure from scholastic accuracy led him to ascribe to the *idea entis* certain qualities which belong only to the Absolute, thus opening the way to the Modernist and pantheistic concept of God revealing Himself in creation.

The indiscriminate zeal, meant to destroy rationalism as a result of theistic speculation, led to the false system of traditionalism and later to a wrong estimate of the essence of God in its relation to His attributes. These in turn are discussed under the head of God's infinity, unity, simplicity, and unicity. God, as the absolute truth, ontological, logical, and moral; His goodness, in which the author distinguishes the ethical from the moral, differentiated in the same manner as sanctity and benevolence; His categorical attributes of being; His attributes of divine life; divine knowledge—are topics developed with a rare clarity of expression and illustration. The chapters dealing with the divine attribute of omniscience and its different problems, how God knows the purely possible, the contingent, the free actions of the future, and the *scientia media* or the conditionally free acts of the future, are simple and satisfying. The compatibility of God's justice and mercy form the concluding articles of the volume.

A translation from the German of a work of this kind is itself a most hazardous undertaking, not only because the terminology is necessarily unconventional, but also because the genius of the German language, which lends itself to lengthy and involved reasoning, is very different from the directness that characterizes English

expression of thought. Yet Dr. Preuss has shown good judgment in accommodating himself to those to whom he proposes to make Dr. Pohle's work accessible. The translation is not only true throughout and judiciously condensed, but it adds to the author's references in text and notes such sources as are familiar in our literature. We are particularly pleased to see the frequent mention of the *Catholic Encyclopedia*, and such names as Rickaby, Clarke, Gilmartin, Shahan, Hull, and other English and American authorities, whose works are cited in confirmation of the German sources quoted by the author. We have no doubt that this edition of Dr. Pohle's *Dogmatic Theology* when completed will become a standard of reference for Catholic apologists in English-speaking countries. In the meantime we trust that the publishers will be enabled to bring out the remaining four volumes at an early date.

SCIENCE AND EDUCATION. By T. P. Keating, B.A., L.C.P. With an Introduction by the Rev. T. A. Finlay, M.A., National University, Dublin. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 130.

MANUAL OF CHRISTIAN PEDAGOGY. For the Use of Religious Teachers. By the Brothers of Mary, Dayton, Ohio. 1911. Pp. 122.

GRUNDLAGE UND AUSBILDUNG DES CHARAKTERS. Nach dem hl. Thomas von Aquin. Von Dr. Joseph Mausbach, Prof. Univers. Münster. St. Louis, Mo., London, und Freiburg, Brisg.: B. Herder. 1911. 98 Seiten.

KURZE GESCHICHTE DER PAEDAGOGIK. Zum Gebrauche an Bildungsanstalten fur Lehrer und Lehrerinnen. Von Dr. Friederich Bartholome, Schulrat in Paderborn. Illustrirt. St. Louis, Mo.: London, und Freiburg, Brisg.: B. Herder. 1911. 368 Seiten.

EDUCATION: HOW OLD THE NEW. By James J. Walsh, M.D., Ph.D., LL.D., Dean and Professor of History of Medicine, etc., Fordham University Press. 1910. Pp. 458.

Whilst the talent for educating and for teaching must be in great part a native gift, no one doubts that the training of the teacher is of immeasurable importance to his or her success as an educator. The knowledge of how the mind operates and how the bodily functions correspond to that operation facilitates the imparting of useful information and renders its possession practically serviceable. But the acquisition of information is only part of education. Complete and perfect culture must take in the heart and develop the will power

in the direction of the true good. This is the object of Catholic or Christian pedagogy as differentiated from the secular science of education advocated by Kant, Spencer, and the rationalist school of philosophers, who disregard the supernatural principles of religion. Mr. T. P. Keating develops his theory of education on the assumption that it implies an harmonious development of all the mental and bodily powers. It trains therefore the cognitive faculties, the social affections which make man a good and intelligent citizen; but it furthermore directs the higher sentiments which enable him to recognize and admire the beautiful, love the true, and seek the good in all things.

The author traces the mind in its first manifestations of the child, and its subsequent development through boyhood and youth. He notes the various phases of interaction of mind and body; the growth of the senses; the process from sensation to perception and imagination; the use of the memory and mental association. Next, the workings of the intellect, through attention, abstraction, generalization, with the formation of ideas, judgment, and reasoning, are separately analyzed. Thence the author proceeds to outline the scope of intellectual education, the government through the will of the inclinations, emotions, and affections, the shaping of the higher sentiments, and the accidental influences of environment.

Similar in scope, yet of a more directly practical character in its application to the life in the schoolroom of the religious teacher is the *Manual of Christian Pedagogy*. It proceeds to outline the object of education and emphasizes the excellence of the teaching profession. Chapters on physical education, education of the intellect, moral education, the passions of love and hatred, and the management of the will, offer the leading topics for reflection upon the duty of the teacher in his dealings with the child. The three last chapters of the manual are devoted to an exposition of the qualities of a good teacher, the duty of a religious teacher to apply himself to study, and the dispositions with which the religious teacher should labor in the education of youth. Each chapter concludes with a synopsis in analytical form of the chief thoughts contained therein. The book is a helpful guide to religious teachers. In connexion with it we mention here the *Polite Pupil* by the same authors. It inculcates good manners at home, at table, in school, in church, in public, in conversation, in recreation, and in business, and is designed for the use of Catholic Parochial and High Schools.

Professor Mausbach's work on the formation of character is intended chiefly for theological students of pedagogy. It consists of

five lectures delivered at the Catholic University of Münster. These treat of the basis of human character in its real and formal aspects, of the moral will power, its freedom, unity, firmness. The two final conferences discuss duty and inclination and the moral process by which the life of the senses is ennobled and fitted to a supernatural consecration. The author's style is clear and terse. For the rest, the work is planned on the academic method and largely critical; it is meant for the educated reader, familiar with Thomistic sources.

We have placed next in the order of our criticism the history of pedagogics by Dr. Bartholome, *Kurze Geschichte der Paedagogie*. It gives the student of pedagogy an admirable summary and survey of the educational methods and the history of their various originators from the days of Christ, whom the author presents as the model for all teachers and educators. After a brief sketch of the early catechetical schools, noting especially the educational activity of St. Jerome and St. Augustine, the author passes to the schools of the early Middle Ages. He pictures the development of the parish and monastic schools, the foundation of the cathedral schools, court schools under Alcuin, and the public schools, down to the era of Humanism and the Renascence. The treatment of the reform period, with the innovations introduced by the activity of Luther, Melanchthon, and Trotzendorf in Germany on the one hand, and the Council of Trent, the labors of Peter Canisius and of Charles Borromeo on the other, gives an excellent idea of the author's qualifications as an historian. He is throughout objective and free from that bias which has no place in an account of facts, especially in the field of pedagogical history. Thus we are spared those allusions and one-sided criticism into which writers with definite religious convictions are frequently betrayed when discussing the subject of educational methods or historical facts. As the volume was chiefly written for teachers in Germany, it deals of course preferably with educational conditions in that country. Nevertheless it serves as a model of such works in general as treat of the history of popular education.

Whilst Dr. Bartholome in surveying the field of pedagogy keeps to the exposition of general historical facts in their chronological order, Dr. Walsh has a more specific object in view in writing upon the history of educational development. He deals chiefly with higher education and contrasts the modern college and university, particularly in America, with the medieval institutions of learning. No doubt he surprises the average reader and dampens somewhat the

lofty pretensions of the modern scholar by his revelations showing that much of the vaunted advance in our education is but a return to the older methods which had been lost sight of in the struggles for religious ascendancy. "Such supposedly new phases as nature study and technical training and science, physical as well as ethical, are all old stories, though they have had negative phases during which it would be hard to trace them." Our versatile author accordingly undertakes "to translate into modern terms the meaning of these old periods of education". In this connexion he finds opportunity for dwelling especially upon the education in medical science, and upon the education given to women. The latter he shows to have been in some respects quite superior to that of our own day, and the credit for this superiority is due in large measure to the exalted position which has been accorded to womanhood under the ægis of the Church. The thirteenth and fourteenth centuries afford splendid examples of the refining influence of Christianity upon the culture of womankind. Other notable chapters in the book are—The College Man in Life; Origins in American Education; and a rather severe arraignment of our vaunted New England successes in the field of scholastic culture. For the rest, the volume offers a selection of pertinent instances demonstrating the efficiency of Catholic principles in popular education rather than a systematic development of their history. The book is a valuable addition to our literature of pedagogical apologetics.

CASES OF CONSCIENCE FOR ENGLISH-SPEAKING COUNTRIES. Solved by the Rev. Thomas Slater, S.J., St. Beuno's College, St. Asaph. Vol. I. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 351.

Authors of text-books of Moral Theology have frequently added to their courses, as a practical help to the student, a manual of "Cases" in which the principles of moral science are illustrated by reference and application to the actual conditions encountered in the pastoral life. The advantage of a method which habituates the student to a concrete use of the scientific principles and rules laid down for the solution of difficulties that may at any time crop up in the direction of souls, needs no emphasizing. There are various methods in which "Cases" may be proposed and solved. Fathers Elbel, Lehmkuhl, and Génicot are three typical expositors of the forms followed in this matter. For class purposes we should prefer the first mentioned. P. Elbel places at the head of his *casus* by way of summary the separate principles and doctrines which form the basis of a tract in morals. These are numbered and referred

to as containing the reason of the solution that follows the difficulty proposed. This method gives the student the habit of looking not so much for an authoritative solution as for the grounds on which that solution is based. One of the chief difficulties in our theological education lies in the habit of quoting authorities and traditions, instead of getting at the root of the judgment embodied in the authority quoted. Reference to traditions is being run into the ground, and the habit of conjuring with names and formulas has become a parasitic growth in the theological field seriously threatening the healthy development of our apologetics. Legends in our hagiography, devotional practices that have lost all life and become mere perfunctory repetitions, symbols that lack all reference to truth, and theological phrases that have long been stripped of their original meaning, hamper at every turn the mind of the young student of morals. Moreover, there is abroad an unreasonable suspiciousness that sees the shades of Modernism in every new growth of intellect, and asks, not what God teaches through His Church, but what some one or other has said or what present churchmen are likely to approve as least calculated to disturb the even way of their habits of thought and action. For this reason it is good to lay stress, in our training of seminarists and of our catechists, upon truths and facts, upon principles and defined doctrines, rather than upon the sayings of men with great names whose judgments may be correct enough when applied to the circumstances under which they were rendered, but the correctness of which does not always guarantee the wisdom of the devotees who make these cut-and-dried judgments their own.

Father Slater helps the student chiefly by his simplicity in presenting the main principle involved in the case proposed. He does not do so by merely citing the judgments of older theologians in analogous cases, unless these embody direct applications of principles. For this he follows Lehmkuhl, Génicot, and others of the same school. In one respect he enters more fully into the needs of our English-speaking students by discussing the cases (proposed in Latin) in the vernacular. There are no embarrassing, lengthy quotations from ancient sources or references to inaccessible writers. It is a commonsense exposition of difficulties as they occur among English-speaking peoples, with application of recent decrees, and with references, besides those to SS. Thomas and Alphonsus, to recent works, including of course the author's own *Manual of Theology*. The book is one which the average working priest and student is apt to consult with more readiness than the erudite Latin text-books, with their endless reasonings and repetitions of opposing theological utterances, all overladen with academic or scholastic

formulas. Father Slater says "yes" and "no", or "it is wrong", "it is right", for some simple and cogent reason, and leaves the casuists to argue the matter out. The very headings indicate the practical sense in which these *casus* are handled. "Abuse of Probabilism", "A Spaniard with his *Bulla Cruciata*", "An Ambitious Lawyer", "The Philosophic Sin", "A Too Accommodating Matron", "A Police Agent", "Hypnotism in Medicine", "Anglican Vows", "Catholics at non-Catholic Secondary Schools", "A Proposed Corner in Wheat", "A Doctor's Predicament", "A Puzzled Doctor"—are some of the themes discussed with the simple directness desired by the average reader.

The chief merit therefore of Fr. Slater's *Cases of Conscience* is that it does not leave a person who consults the work perplexed, but solves the case definitely. To this is added the comfort of having the solution in terms that anyone who reads English can understand. The critical, speculative theologians will say that Fr. Slater's solutions are not full and scientific enough; that the author makes no allowance for different opinions which should be argued out. Perhaps so. We believe that he serves the men who most need help in such things and who have not the mind nor the time to discuss the intricacies of speculative theology. The book market is full, for the next three hundred years, of works to satisfy the cravings of the latter sort.

THE STORY OF THE MOUNTAIN. Mount St. Mary's College and Seminary, Emmitsburg, Maryland. Begun by Mary M. Meline, niece of President Butler, and continued by the Rev. Edw. F. X. McSweeney, S.T.D. Vol. I. Emmitsburg, Md.: The Weekly Chronicle. 1911.

HISTORY OF THE AMERICAN COLLEGE of the Roman Catholic Church of the United States, Rome, Italy. By the Right Rev. Mgr. Henry A. Brann, D.D., LL.D., Rector of St. Agnes's Church, New York. New York, Cincinnati, Chicago: Benziger Bros. 1911.

These two volumes tell in great part the educational history of the secular clergy in the United States during the past century. "For upward of a hundred years," writes Cardinal Gibbons in his Introduction to *The Story of the Mountain,* "this venerable seat of piety and learning has been at once the nursery and sanctuary in which many priestly vocations were carefully fostered and even more carefully developed. Indeed, she has sent out so many and so distinguished priests and prelates, that she is proudly called the Mother of Bishops."

Like many other ecclesiastical foundations in the United States, St. Mary's owes its existence to the intolerance of the revolutionary element in France. John Dubois was driven from St. Sulpice in Paris and came to Maryland as a secular priest. There are many edifying and pleasant incidents told of his life and missionary activity during the first years of his sojourn in America. The Sulpicians had located, where they are still, one mile west of Bishop Carroll's cathedral, and Father Dubois was anxious to be admitted to the company of St. Sulpice when his log-house became the home of the pioneer students of Mount St. Mary's. The first land for his school was purchased in the spring of 1805, and three years later he and his work were placed under the patronage of the Sulpician community at Baltimore, the students of Pigeon Hills being transferred to Emmitsburg. The actual date usually assigned for the commencement of Mt. St. Mary's Seminary, according to Fr. Bruté's account, is 28 April, 1807.

The first twenty-five years of the life of the College are full of interest to the student of the missionary history of our country. Primitive methods prevailed of necessity. Studies alternated with possum hunting, and powder and shot were essential items on the list of the rector's expenses, for the night-watches had to be kept by two armed students to prevent marauders and bigoted fanatics from injuring the College property. In 1813 there were sixty-four boarding students, six seminarians, and thirty other persons, including the faculty, at the College. In 1814 the first "child of the house" to ascend the altar was ordained. That was Father John Hickey, whose name is closely bound up with the subsequent history of the seminary. In 1824 the Seminary, newly built, was burnt down, and there follows a period of stress and strife to keep up the establishment.

The withdrawal of Saint Sulpice from control over the college and the relievement of Father Dubois mark a crisis in the history of the Mountain. Father Bruté continues the struggle, and Father Egan, still quite a young priest, becomes president. He is followed by Fathers McGerry and John B. Purcell. Under the latter the College was incorporated with a somewhat awkward charter limitation. This was later on, in 1836, under President Butler, altered. The long incumbency of Dr. John J. McCaffrey witnessed an extraordinary development of the College and Seminary. The outbreak of the war between North and South caused serious reverses in the history of the institution, and the difficulties were not removed until the generosity of its alumni and friends throughout the United States, during the 'eighties, lifted the load of indebtedness, and allowed the College to begin a new life, which has been marked by steady growth in popularity and efficiency.

Of no less interest to a large section of our American secular clergy than the *Story of the Mountain* is the *History of the American College at Rome*. Monsignor Brann, the author, was one of its earliest students, though not of the original twelve who formed the College, less than a year before him, in October, 1860. We have therefore a record from a capable witness and participant in the chief incidents that make up the account from the very birth of the institution. Nevertheless Dr. Brann speaks with diffidence of certain phases in the story of his Alma Mater, about which there exist various traditions and views, none of which is however important enough to alter the main facts of the narrative. THE ECCLESIASTICAL REVIEW published some years ago the history of the American Colleges in Europe, among them that of the American Seminary at Rome, so that we need not enter here upon the detailed contents of Dr. Brann's account. The average reader will find most interesting that part of the volume which deals with the reminiscences of students in the early days of the College, such as those by Reuben Parsons, Fathers Brennan and Thomas McLoughlin. Beyond this it is of course a valuable record of facts, dates, and names, which the future historian will be able to refer to for information.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D.; Edward A. Pace, Ph.D., D.D.; Condé B. Pallen, Ph.D., LL.D.; Thomas J. Shahan, D.D.; John Wynne, S.J.: assisted by numerous collaborators. In fifteen volumes. Volume X. New York: Robert Appleton Company.

The tenth volume of the *Catholic Encyclopedia* opens with three articles on the "Mass". The Rev. Dr. Hugh T. Henry, whose work in behalf of sane methods of church music reform cannot be overestimated, addresses himself in the article on the "Music of the Mass" with scholarly accuracy and explicitness to a study of the accompaniments of the texts in the Ordinarium and in what is currently known as the Propria of the Roman Missal. The abundant and discriminating reference literature which completes the article vouches for the thorough and all-sided treatment of a subject rendered somewhat difficult by the contentious interpretations given to some of its presentations by the adherents of different schools. The Rev. Dr. Adrian Fortescue follows with a brief article on the Nuptial Mass. Prof. Dr. Joseph Pohle devotes thirty-five columns to the theology and history of the Eucharistic Sacrifice. Dr. Pohle's recognized position as a theologian, and his familiarity with the

broad field of apologetics, and especially with the patristic literature on the subject, need no commendation, particularly since much of what the article here presents is taken from the third volume of his *Dogmatik,* a work which has gained for itself the approval of scholars in this field, and which is being made accessible to American students through Arthur Preuss's translation. This is not the place to discuss Dr. Pohle's views on such topics as the "Fruits of the Mass"; they are what we find in most other theological writers who enter on the subject, and present divergent opinions that are to be respected. We may however express our belief that the arguments which connect the intention, for which the priest is commonly offered a stipend, with the fruits or the value of the Mass, seem to us wholly artificial, however scientific they may be. As regards the bibliography given for sources and references, there is an undue preponderance of German works, to the neglect of pertinent authorities in English. The exhaustive discussion covering some ten articles, occasioned by Bishop Bellord's contention in the ECCLESIASTICAL REVIEW, is barely referred to in the text of Dr. Pohle's article. We might mention here that a like neglect of English sources frequently strikes the reader of articles written by Italian and French authors in the *Encyclopedia.*

Two well-written articles pertinent to the same subject and treating of "Bequests for Masses" as recognized under British Law, by R. S. Nolan, and "Devises and Bequests for Masses in the United States", by Walter George Smith, supplement the articles in other volumes dealing with the liturgy and devotional aspect of the Mass. Fr. Herbert Thurston has an excellent paper on the "Missal" in this volume.

Among the articles which attract and satisfy either by their conciseness or by the erudition they evince are the Abbot Gasquet's article on the suppression of English monasteries, Father Gietmann's articles on ecclesiastical art, especially the biographies, Georges Goyau's on Montalembert and Napoleon I, the Biblical articles by both Dr. Gigot and Father Drum, S.J., Father William Fanning, S.J., on Medicine and Canon Law, Gutberlet on Materialism, Father Holweck of St. Louis on Our Blessed Lady, Senfelder on Medicine. Metaphysics by Dr. William Turner, Monasticism by Roger Hudleston, O.S.B., Newman by Dr. Barry, Dr. James O'Driscoll on Oriental topics, and Father Bewerunge's article on the Neum, a subject which he manages to make not only intelligible but interesting to the lay reader to whom such topics rarely appeal. The articles on Missions in California, in Canada, and in the United States naturally somewhat overlap each other, but they are all well written and

throw some new light on a topic of much interest to American students of Christianity.

It would be impossible to do justice to the work by citing detailed excellences of the volume, which is worthy to take its place by the side of its predecessors. The illustrations in polychrome are particularly good, and the maps of Mexico and of the ecclesiastical provinces of Montreal, Ottawa, Toronto, and Kingston, show exceptional care in their topography and color design.

A HANDBOOK OF CHURCH MUSIC. By F. Clement C. Egerton **New York: Benziger Brothers. xiv–218 pp., leather. 1909.**

The volume strives to be "a practical guide for all those having the charge of schools and choirs, and others who desire to restore plainsong to its proper place in the services of the Church". The author has had experience in training choir children, and offers suggestions of a practical nature to the trainers of children's voices, to choirmasters and singers. In the hands of a teacher who understands plainsong, the book could no doubt prove highly useful; but we think that a teacher who would try to learn his subject from the book itself would be discouraged by the condensed presentation of the matter which the multiplicity of topics treated in the volume probably made inevitable. The book is meant directly for England, as the Calendar (pp. 148-176) indicates; but the general features of the treatment, *mutatis mutandis,* would prove of service elsewhere. The Glossary (11 pages) is very good. Perhaps too much stress is laid on the importance of the modes of plainsong (pp. 26-28), which are "a certain care and an uncertain comfort" when treated theoretically, and the desired subtle familiarity with which can come only with long and almost unconscious use of them. Similarly, we think the question of Latin pronunciation slightly over-emphasized. For instance, what intelligible idea is associated with the direction that "Gn" is pronounced "somewhat as in 'gnat'" (p. 24). Our English dictionaries simply pronounce "gnat" as "nat", and let it go at that. Why worry, either, over the "h" in the words "mihi" and "nihil"? If indeed the MSS. sometimes spelled them "michi" and "nichil", are we to infer that the "ch" is quite equivalent to "k", and not perhaps to a guttural such as the "ch" in "loch"? If choirs, whether of children or of adults, come anywhere near the "Italian" pronunciation of Latin, they are to be congratulated. Small variations from the conventional standard may be tolerated, as we have to tolerate similar variations in our own English speech. The footnote, p. 36, is not correct in stating that the Solesmes ictus-sign, the episema, takes "in the Vatican editions . . . the form of

a horizontal line above or below the square notes, and a vertical line beneath the diamond notes". It has the same vertical position both for the square and for the diamond notes. A horizontal episema occurs, but its office is not to mark the ictus. The distinction between secondary and principal accents in the rhythm of hymns appears to be (e. g., pp. 58-9) an over-refinement for beginners to observe. By the way, the statement (p. 58) that "the metre of the *Te lucis* is iambic trimetre" is practically corrected in the Glossary, p. 179, where it is described as "iambic tetrametre". This is more intelligible to English non-classicists than the usual description of the metre as "iambic dimetre". But "trimetre" is obviously a slip of the pen. The section of Bibliography is helpful. Three periodicals devoted to Plainsong are noticed—over-hastily. The "Rassegna Gregoriana" is called a "bi-monthly", although it styles itself "pubblicazione mensile", and occasionally appeared as an issue for a single month. Also, the "Revue du Chant Grégorien" is said to be "published every two months", although itself declares that it appears "tous les mois", and came out sometimes as a single issue for one month, sometimes for three months in one issue, but ordinarily for two months in one issue. Of "Church Music" it is said that "it appears monthly"—which it never did. For one year it appeared quarterly, and for the other years bi-monthly. We may suspect a lack of familiarity with it as the basis of the remark that it was "of varying quality". In its pages *alone* appeared Dom Mocquereau's "Gregorian Rhythm", described by our author (p. 191) as "a work of the highest importance." It ran through all the numbers of "Church Music", except one. Mr. Egerton does not seem to be aware of the fact that it is identical with the volume he praises so highly, and recommends in its French dress, only, to English readers.

HISTORY OF CHURCH MUSIC. By Rev. Dr. Karl Weinmann. Translated from the German. New York: Fr. Pustet. 216 pp., 16mo., cloth.

The work is not a detailed history of Church music, "but a compendious exposition, showing the broad lines of development of Church music. This little treatise is not written, therefore, for the expert, but the interested layman whose enthusiasm is strong for 'Musica sacra', that point of crystallization of Church Liturgy and Art (Preface)". The author deals with Gregorian Chant (pp. 1-50), the German Hymn (pp. 50-73), the history of Polyphony, and the various schools of music (Netherlands, Roman, Neapolitan, Venetian), with chapters on the German and the English masters.

The period of restoration of Church music to saner and truly artistic ideals is dealt with under the headings "Kaspar Ett and Karl Proske" and "Franz Witt and the Cecilian Society". A final chapter deals with Instrumental Music (182-211). There is an excellent bibliography (6 pp.) and a serviceable alphabetical index of names. The volume is to be commended for its careful moderation of tone, broad survey of the field, attractive style of presentation. The translation is in correct, idiomatic English.

LA COMUNION FRECUENTE Y DIARIA y la primera Comunion segun las ensenanzas y prescripciones de Pio X. Comentarios Canonico-Morales sobre los decretos "Sacra Tridentina Synodus" y "Quam Singulari". Por el R.P. Juan B. Ferreres, S.J. Barcelona: Gustavo Gili. 1911. Pp. 295.

LASSET DIE KLEINEN ZU MIR KOMMEN! Die zeitige und häufige Kommunion der Kinder nach dem neuen Erst-Kommunion Dekrete. Von Emil Springer, S.J., Prof. Sem. Sarajevo. Mit Gutheissung der Ordin. Brixen. Innsbruck: Felizian Rauch. New York und Cincinnati: Fr. Fustet & Co. 1911. 96 Seiten.

THE CHILD PREPARED FOR FIRST COMMUNION. According to the Decree "Quam Singulari". By the Rev. F. M. Zulueta, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 58.

P. Juan B. Ferreres, whose studies in Moral Theology and Canon Law have made him a notable figure among Spanish ecclesiastical writers of to-day, presents in this volume, already in its third edition, a remarkable survey of the attitude of the great theologians of the past on the subject of frequent Communion. Beginning with St. Thomas and St. Bonaventure, the author gives a splendid array of testimonies, chiefly from the ranks of the sons of St. Ignatius, in favor of frequent Communion where the recipient has sorrow and a disposition to avoid grievous sin, as set forth in the Decree of Pius X. After tracing the sources of the Jansenist rigor in respect to the reception of Communion and indicating the authoritative attitude and action of the Church during the period between the Council of Trent and the present day, P. Ferreres explains the application of the decree on Daily Communion. The practice in various communities, the means by which frequent Communion is fostered, the privileges attaching to the same, are accurately stated. The second section of the volume is devoted to the Decree *Quam Singulari* dealing with the first Communion of children. Here, too, the ancient discipline, the causes of its disuse, with the incident controversies regarding the

advisability of admitting to Communion the children who have come to the use of discretion, are discussed in scholarly and systematic fashion. The third section contains directions for the practical application of the foregoing doctrine, examines the objections that may be alleged against frequent and early admission to Communion, and the approved methods of overcoming difficulties.

The volume addresses itself chiefly to priests and takes account of the opportunities and privileges of the members of the Eucharistic League.

Fr. Springer's volume, *Lasset die Kleinen*, is a fervent, albeit well-reasoned, appeal to pastors and parents to admit children to Holy Communion as early as the requirement of their being properly instructed and disposed for the reception of the Sacrament makes it possible. It contrasts the old practice and its results with the new law and its promises of grace, and eliminates the objections made by pastors who cling to the traditions hallowed by custom rather than the dictates of sound reason or expediency.

The Child Prepared for First Communion, by Father Zulueta, is a complement to his several tracts on frequent Communion. It aims at supplying a practical method of preparing children for their First Communion. It is not so much a Catechism as rather a succinct manual of instruction for parents, teachers, and others charged with the religious care of children. The matter includes directions regarding the manner of receiving and what is to be done for the children after First Communion in order to keep them in the habit of frequent Communion. The booklet differs therefore from the various Catechisms for little ones, published with a view of supplying the necessary matter of instruction for first Communion, although such matter is also included in a general way in Fr. Zulueta's manual.

Among the many Catechisms recently published partly for the use of First Communicants, partly for children of the lower grades in school and for classes of Perseverance, we may mention for the convenience of instructors the following:

The Chief Ideas of the Baltimore Catechism, by the Rev. John E. Mullett (Benziger Bros.). This is a genuine simplification of the Catechism and is based upon the principle adopted by the late Father John Furniss, C.SS.R., in his teaching of children, namely, that there should be a single simple idea contained in each question and answer, and not a multiplicity of difficult ideas. His theory was that a distinct and simple idea will remain in a child's mind, whereas

a form of words, even when often repeated, will not remain. It is a very satisfactory text and will be all the more acceptable to teachers since it adheres to the Baltimore Catechism prescribed by our Plenary Council. The title *The Chief Ideas* may mislead some readers, as if it were meant to designate an excerpt of the more important doctrines from the Baltimore Catechism, whereas it means that the questions and answers are so presented as to offer one chief idea at a time to the child's intelligence.

The Sisters of Notre Dame in England began about eighteen years ago to issue a series of *Doctrine Explanations* (R. & T. Washbourne) which were based upon the English Penny Catechism. The object was to provide teachers with a method of rational instruction by which they could expand the matter entered under the catechetical question. The booklets were arranged in separate groups, dealing with the Commandments, the Sacraments, etc., Confession, Communion, Holy Mass, the Church, etc. The left page is devoted to *Questions*, the right page contains *Readings*, explanatory of the answer and adding light upon its meaning and bearing, from Scripture, history, and experience. It is a stimulating method which adapts itself to any form of catechetical instruction, according to the capacity of the pupils.

Another recent Catechism for the use of First Communicants is Pustet's. It is based on Deharbe's smaller manual of Christian instruction, which has approved itself to generations of teachers and is still used in many of the schools throughout the country.

With the same purpose of preparing young children who are to be admitted to First Communion, John Jos. McVey issues a small Catechism as part of the *Complete Course of Religious Instruction* prepared by the Brothers of the Christian Schools. The answers are brief and the words so simple as to require little explanation from the teacher.

Simultaneously with the *Catechism of Christian Doctrine for First Communicants* appears from the same source (McVey, Philadelphia) the *Catechism of Christian Doctrine No. 3*, which forms an introduction to the *Manual of Christian Doctrine*, an abridgment of the larger work consisting of three volumes: *Dogma, Moral*, and *Worship*. Thus we have a complete and consistent series of catechetical textbooks for the different grades of our schools. Needless to say they conform to the admirable system of the Institute of Brothers of the Christian Schools.

A COMPENDIUM OF CATECHETICAL INSTRUCTION. Part I: On Prayer. With an Appendix on the Virtues and Vices. Edited by the Rev. John Hagan, Vice-Rector of the Irish College, Rome. Two volumes. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 528.

The first of the two volumes on Prayer contains an introductory chapter on Prayer in General, and then takes up the "Our Father" in its separate petitions, and the "Hail Mary". The second volume, continuing the paging of the first, is published as an appendix, and contains chapters on Faith, Hope, Charity; on Sin, the Capital Vices; the Beatitudes.

The method of presenting these themes is to give first the teaching of the Roman Catechism, in aptly divided and nominated paragraphs. Then follows a series of questions and answers taken from the Catechism of Pius X covering the same matter. The third group of the Compendium consists of instructions in popular or homiletic form, on the subjects set forth in the catechetical preamble.

For study in the preparation of catechetical sermons or class instructions we can imagine nothing more satisfactory. The language is as clear as the doctrine is correct, and there is something especially comforting in the feeling that we gather here entirely from the Roman sources of orthodoxy. The volumes are finely printed and a comfort to the studious reader.

LANDS OF THE SOUTHERN CROSS. A Visit to South America. By the Rev. Charles Warren Currier, Ph.D. Numerous illustrations. Washington, D. C.: Spanish American Publication Society. Pp. 400.

Father Currier has become an authority on subjects connected with the civilization, religion, and literature of Spain, especially in its relation to America. Hence we welcome this new product from his pen, *Lands of the Southern Cross*. The volume comprises observations and studies made in a journey through Brazil, Uruguay, Argentina, Chile, Peru, Colombia, Panama, and the West Indies. It is an interesting as well as useful work for the traveler and the student of history, and gives us the Catholic aspect of a country about which much has been written unfairly by men who failed to understand the religious genius of the Latin races in its peculiar development among the Indian tribes. To these the Spaniards brought civilization, but they dominated the Red man whilst they themselves enjoyed an unrestrained liberty contrary to the traditions of their mother country.

THE PROPER OF THE MASS FOR SUNDAYS AND HOLIDAYS. Vol. III. Set to Simple Music. By A. Edmonds Tozer, Mus. Doc. (Oxford and Durham), F. R. C. O., Knight of the Pontifical Order of St. Sylvester, etc. New York: J. Fischer & Bro.; London: Washbourne; Breitkopf & Haertel.

This third volume, devoted to "Missae pro aliquibus locis", completes the stately work of Dr. Tozer, and includes most of the feasts (naturally excepting those meant for week-days) found in the section of the Vatican Gradual entitled "Missae aliquibus in locis celebrandae" together with a very large number of feasts proper to America, Great Britain, Australia, Canada, etc. Volume III thus meets the needs of English-speaking countries in a very happy manner, in as brief a compass, and with as little cost, as possible. The three volumes of the work furnish choirs with an easy, agreeable, intelligent way in which the repeatedly affirmed need of singing the "Proper" portions of the Mass may be adequately met. The favorable reception accorded the former volumes makes it unnecessary here to indicate the features of Dr. Tozer's treatment. The hand of death has removed the highly capable author from the scene of his successful labors in the interest of the music of the Church. It is comforting to know that his crowning labor has now appeared in elegant form, at moderate price; and we may well hope that, as it represents no merely academic experiment, but a simple method of meeting the rubrical laws of the Church with respect to choirs—a method submitted by its author to the severe test of actual use in his own choir-experience—his work will be in use in all churches where the plainsong settings of the Proper offer too great difficulty.

GRADUALE SACROSANCTAE ROMANAE ECCLESIAE DE TEMPORE ET DE SANCTIS SS. D. N. PII X. Pontificis Maximi Jussu Restitutum et Editum. Cui addita sunt Festa Novissima. Editio altera Ratisbonensis juxta Vaticanam. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Fr. Pustet. MCMXI.

This complete edition of the Gradual (Vatican Edition) comprises also two supplements: one for "Missae propriae pro clero Romano" (26 pages, Imprimatur of 28 January, 1909), and one of "Missae pro aliquibus locis Statuum Foederatorum Americae" (12 pages, with Imprimatur of 28 January, 1911). The date of the Imprimatur will doubtless explain the fact that the feast of SS. Perpetua and Felicitas appears under date of 7 March (in the body of the Gradual, p. 392), although the feast was made a double and was transferred to 6 March (S. R. C., 24 August, 1909). The strict law

requiring all editions to conform exactly to the typical Vatican edition of 1908 will explain the very slight discrepancy—a discrepancy of no moment in the use of the Gradual. Probably the forthcoming Antiphonary will assign the feast to 6 March.

Great praise is due to the firm of Pustet for the elegant, artistic, and inexpensive form of this, the second Ratisbon edition of the Vatican Gradual. The format is highly attractive, the paper is extremely thin (making the volume of nearly 1000 pages less than an inch in thickness) and yet not transparent, the cream tint, heavy black impression, clearness in the typography, neatness in the form of the engraving—all combining to make the use of the volume easy and delightful. The binding is substantial and elegant, with rounded covers, full red edges, rubricated title-page, cloth markers, etc. All these details are noted here because they add both to the elegance and utility of the volume without appearing to make the price anything but very moderate ($2.25). The addition of the American Supplement is worthy of commendation, as at least three of the feasts included are obligatory throughout the United States.

PROCESSIONALE ROMANUM. . . Accedit Appendix quae Benedictiones cum Processionibus conjunctas, aliaque similia. . . continet. Editio Quinta. Ratisbonae . . . Neo Eboraci: Fr. Pustet. MCMXI. 108 pp., 12mo.

A beautifully printed volume, the chants being those of the Vatican edition. A selection from the Ritual, Missal, Pontifical, the volume presents in a handy form the texts and chants used in various liturgical processions, with careful index and an Appendix giving the "Missa in Litaniis majoribus".

Literary Chat.

John Hannon has an article in the June number of *The Irish Monthly* entitled "Cardinal Manning's Oxford Tutor" which makes interesting reading. The tutor was Herman Merivale, not the well-known poet and translator of Schiller, nor the more recent writer of the same name, the author of *Bar, Stage, and Platform,* but the one who was son to the former and father to the latter. Of Herman Merivale, Professor of Political Economy at Oxford, and Manning's teacher, the Cardinal wrote: "I never knew in all my life a man so ready of speech or possessed of such intuitive knowledge." Although of a family of Irish poets he wrote very little verse. There is extant however one good poem by him which he gave to his son, who became a convert to the Catholic Church sometime before his death. The poem is worth transcribing.

It takes for its text certain cloister counsels. They are as follows:

"Fide Deo—Dic saepe preces—Peccare caveto.
Sis humilis—Pacem dilige—Magna fuge.
Multa audi—Dic pauca—Tace secreta.
Minori parcito—Majori cedito—Ferto parem.
Propria fac—Ne differ opus—Sis aequus ecquo.
Serva pacta—Pati disce—Memento mori."

"Put thy trust in Him who made thee,
Feel the presence of His eye,
Ever when life's ills invade thee,
Then most nigh.

"He has taught to erring mortals
To his palace-gate the way;
Prayer can reach those distant portals;
Learn to pray.

"But since empty prayers avail not
Heaven's eternal crown to win,
Watching still, and striving fail not;
Flee from sin.

"Be thou humble, 'tis His teaching
Who the proudest can o'erthrow;
Yet still list the fond beseeching
Of the law.

"Follow Peace, and so ensue her;
Fortune, with her changeful brow—
Let the world's gay children woo her—
Woo not thou.

"Swift to hear and slow to utter,
Others' wisdom make thy own;
What thy friends in secret mutter,
Tell to none.

"With the weaker be forbearing
With the stronger courteous be;
With thine equal be thy bearing
Kind and free.

"Do the work thy fortunes shape thee,
Whereso'er thy lot be cast;
Seize the hour that fain would 'scape thee
Gliding past.

"See the poor and feeble righted,
Shield them from the man of strife;
Keep the word thou once hast plighted,
As thy life.

"Learn to suffer; 'tis a training
Time must teach the roughest breast;
But the mild and uncomplaining
Use it best.

"Last, that thou may'st smile unshrinking
When the long dark hour draws nigh,
When life's wearied pulse is sinking—
Learn to die."

We have now the first two volumes of the Friar Saints Series (Longmans, Green & Co.) *St. Thomas Aquinas* by Father Placid Conway, O.P., and *St. Bonaventure* by Father Laurence Costelloe, O.F.M. They are concise biographical sketches, neatly bound, illustrated and judiciously edited with the purpose of presenting a handsome cast for edification and imitation to the modern reader. The account of St. Thomas's life is based on the biographical records of William de Tocco and Ptolomeo de Lucca. The biography of St. Bonaventure, whose life represents the ideal of the modern Franciscan in its simplicity, study of holiness, and generous sympathy, is taken chiefly from the tenth volume of the critical life of the Saint by the Quaracchi Fathers. The volumes of this excellent Series to follow in successive issues are St. Vincent Ferrer, St. Pius V, St. Antoninus of Florence, St. Raymund of Pennafort, and St. Louis Bertrand in the Dominican list. The Franciscan cursus is to contain St. Anthony of Padua, St. John Capistran, St. Bernardine of Siena, St. Leonard of Port Maurice, and St. Peter of Alcantra.

Prospective travelers to Egypt and the Holy Land will get a good deal of pleasant and instructive information from *The Purple East,* a volume of "Notes of Travel" by the Rev. J. J. Malone, an Australian parish priest who made in the spring of 1910 the tour which he describes. The incidents of the journey from Melbourne, via Ceylon, across the Arabian Sea, through the Suez Canal, to Luxor, Assouan, down the Nile and thence to Palestine, are told in diary fashion, wit and humor alternating with pathos in the record of his observations. The religious viewpoint is not lost sight of, and the descriptions of the holy places and shrines give the writer opportunities for genuine flights of rhetoric (W. P. Linehan, Melbourne).

The Story of Old Japan, by Joseph H. Longford, formerly English Consul at Nagasaki, and a resident for thirty-three years in Japan, is an interesting narrative, in logical sequence, of all the great periods of Japanese history from its beginnings to the accession of the present emperor. As it appeals throughout to sources of an authentic character, such as the Transactions of the Asiatic Society of Japan, the publications of the Hakluyt Society, the Japan Society of London, and the translation of Japanese classics by Dr. Aston, the account may be taken as trustworthy. For the history of the Church in Japan the author has drawn largely upon the Abbé de T.'s rare volume on the subject, published in 1707. To the clerical reader the most instructive part of the record is probably the history of Japanese persecutions, which in several cases was due to the misguided zeal of Catholic missionaries or the bickerings produced by rival religious communities (Longmans, Green & Co.).

The London *Month,* that most literary and trustworthy of Catholic periodicals in English, has an article in its May number by the Rev. J. R. Meagher on Catholic Social Action in Bergamo. It indicates that not all Italian communities are suffering from the blight of religious indolence. It appears that with the appointment in the first half of the nineteenth century of a certain Bishop, Mgr. Speranza, to the See of Bergamo, the diocesan clergy took on a new life of social and religious activity which has communicated itself to the people and makes them to-day not only a thoroughly Catholic but also a very prosperous body.

Bishop Speranza encouraged his clergy to "go to the people." He realized how much the clergy's sphere of influence would be widened if they took an intelligent and practical interest in the temporal needs of their parishioners. He was a Ketteler in his own degree, both in keenness and comprehensiveness of view. He urged the establishment of young men's circles, of workingmen's societies. When, after the seizure of Rome in 1870, political action was

denied to Catholics, "the Confraternity of St. Aloysius, not content with remaining an institution merely devoted to the spiritual betterment of its members, took upon itself the task of enlightening and instructing the poor. It opened a lending library, edited and financed a newspaper, and organized a series of popular lectures on religion, ethics, social science, etc."

The movement begun in the city of Bergamo, under episcopal guidance, soon spread throughout the towns and villages of the diocese. Parish committees were formed, and where there was a lack of local directive talent the Central Committee sent a trustworthy representative to instruct the management. The Central Committee consists of thirty-eight elected members. A layman is its president, but he has an "ecclesiastical assistant", and the general secretary is a priest. It is divided into four sectional committees, as follows: 1. a committee to control the general work of organization, religious demonstration, education, and the press; 2. a committee charged with all economic and social development; 3. an electoral committee; 4. a young men's committee. It is the duty of the first sectional committee to organize the diocesan conferences which take place every summer.

There are evening classes and popular lectures. In the city, classes are held in sociology, business management, French and German, and there is a weekly lecture on the Life of Christ, etc. In the diocese there are ninety-seven centres where these classes are held. As a result the province of Bergamo has the least number of illiterates in Italy. Here too the *Non expedit* policy has been relaxed and the Bergamascs go to the polls and elect a Catholic candidate to the Chamber of Deputies. The Catholic electors are well drilled and organized, and they have a majority in the Provincial Council and in most of the Communal Councils. In Bergamo itself they command nearly two-thirds of the vote of the city and could of course have a perpetual majority in the Council; but they are too wise to avail themselves of this privilege, and deliberately elect a *sindaco* from among their opponents, thus conciliating while they control.

The Catholic Press of Bergamo is a healthy and active organization under the direction of the first sectional committee. It controls periodicals and newspapers, and has an official magazine of the ecclesiastical authorities, *La Vita dioecesana*. The different unions have their distinctive organs. Among them are the School-Teachers' Union; the Society of St. Cecilia, devoted to the reform of church music, with forty-five *scholae cantorum;* the Catholic Women's League; A Young Women's Protection Society; A Society for the Preservation of Religion in the Schools. This latter society is of special use in Italy where religious instruction is not given in the schools unless it is demanded by a majority vote of the parents. In Milan nearly half the schools are neutral, that is, no religion is taught in them. In Bergamo, owing to the efforts of the society just mentioned, religious instruction is given in every school in the province.

The *Catholic University Bulletin* for June has a good article by the Rev. James J. Fox on the subject of State authority, "Is the State a Divine Institution?" This is answered in the affirmative, without however endorsing the traditional divine right of rulers as indicated in the phrase "by the grace of God". Dr. Fox checks the extravagant interpretation of the statement that civil authority is derived from the people, by distinguishing the phrase. Civil authority is from the people "inasmuch as without the people it would not exist at all, and because it is the consistent element which, inhering in the whole social body, organizes it into a State. It is not from the people in the sense that it depends on the will of the community whether political authority shall exist or not."

Some Plain Sermons by the Rev. Thomas L. Kelly, of the Providence Diocese, is a collection of brief homilies suitable for instruction at the Masses on Sunday. They are tersely written in good English, full of meat of doctrine, and echoing the sentiments of the Church in the words of Sacred Scripture. The Foreword informs the reader in simple but pathetic language of a mishap which deprived the author, in the midst of his missionary labors, of the freedom of motion and speech.

The question how long the public ministry of our Lord actually lasted has been much discussed of late years. According to the Gnostic historians, whose views Dr. Belser reënforces by declaring the passage in St. John's Gospel (6:4) to be spurious, the period of Christ's doctrinal mission is limited to one year. These claim also the testimony of St. Irenaeus and other Fathers, whose words are however by no means conclusive. Eusebius expressly stands for the traditional period of three years and some months. The latest writer on the subject is the Benedictine John M. Pfättisch (*Biblische Studien,* XVI, 3 and 4. Freiburg: Herder), who, after surveying the arguments on either side, concludes that the actual duration of the Public Life of Christ must be limited to two years; and that cogent proofs for more or less on either side are absolutely wanting.

The *Revue d'Histoire Ecclesiastique,* published by the University of Louvain, has (15 April) an appreciative biographical sketch by the editor-in-chief, M. A. Cauchie, of the learned Bollandist, Father Charles de Smedt, S.J., who died 4 March, at Brussels, where he had directed the great work of the *Acta Sanctorum* for thirty-four years. He entered the novitiate of the Jesuits at Tronchiennes in 1851, and after his ordination in 1863 was appointed professor of ecclesiastical history at Louvain. Later he became associate editor of the *Études* at Paris; served another five years as professor at Louvain, and after this apprenticeship took up the labors of the Bollandist work, in which he developed a marvelous ability both as critic and in research work.

Apart from his collaboration in the *Acta Sanctorum,* P. de Smedt published *Principes de la critique historique* (1883), the substance of which had appeared in serial form in the *Études* during 1869 and 1870. This work is no less remarkable for the candor with which its author chastises current historical writers than for the erudition it evidences. A volume of the same trend but having a more scholastic purpose and scope is his *Introductio generalis ad historiam ecclesiasticam,* which was first issued in 1876. Harnack is quoted in the *Theological Review* as having said that his country has produced nothing equal to it. Almost simultaneously with the *Introductio* appeared *Dissertationes selectae in primam aetatem historiae ecclesiasticae* (Gand, 1876). Then followed a series of monographs on ecclesiastico-historical and moral subjects, critical studies upon the works of St. Teresa, and hagiographical researches. His indefatigable labors produced among other *acta* the life of *St. Hubert,* the *Acta Sanctorum Hiberniae,* numerous editions and recensions of works out of print. He founded the *Analecta Bollandiana* and edited very valuable hagiographical catalogues. Beyond this his life was a constant source of edification by reason of his piety, his spirit of self-sacrifice, and the sweetness of his charity toward his brethren and those who came in contact with him. "Lux perpetua luceat ei."

The Abbé Pierre Bouvier writes a very instructive pamphlet entitled *Notion traditionnelle de la Vocation Sacerdotale* (Lethielleux, Paris), in which he dissipates the traditional idea of limiting priestly vocation to that native attraction which ascetical writers point out as the infallible mark of a divine calling. He insists upon a vocation as the result of exercise of reason and will, where the object of the salvation of souls is deliberately aimed at as the

result of a reasonable appreciation of the excellence of a life of sacrifice or apostolic charity. This is indeed no new conception, for St. Ignatius speaks of it in his Exercises, and there are numerous examples of heroic priests who as the result of reflection have turned from a secular course and from eminent successes in the application of great talents, to the missionary work of the priesthood. Vocation, in the sense used by the Abbé Bouvier, corresponds to the act of being called, not always by an interior and conscious grace, but by legitimate superiors, among whom the deciding voice is given to the Bishop.

Three Fundamental Principles of the Spiritual Life is what the author, Fr. Moritz Meschler, S.J., calls "Christian asceticism in the waistcoat pocket." The three principles are: Prayer, Self-Denial, Love of the Divine Saviour. The book, if appropriately printed and bound in the form of a pocket manual, like "The Following of Christ", would be more attractive and serviceable.

The Catholic Summer School of America has issued a very attractive prospectus of its present twentieth session. The President, the Rev. D. J. Hickey, of Brooklyn, and the staff of Officers and Trustees of the School are evidently alive to the needs of that large class of Catholic students who seek not so much academic and technical instruction, as rather that broader education which helps us to maintain a Catholic tone in our cultured circles. The chief topics of the lectures are of a literary nature and illustrative of travel. But there are, we note with pleasure, a number of themes which deal more or less directly with the socialistic movement. About this our better classes of Catholics, no less than the working-people for whom they act as instructors, should be acquainted.

Among the lecturers who might be expected to deal with the subject are the Rev. W. S. Kress and the Rev. P. A. Halpin, the one discussing "Sociology" and the other "Christian Ethics". Other lecturers likely to touch these themes are P. Schwickerath, S.J., and Dr. James J. Walsh, in their respective treatment of "Some Aspects of the Reformation" and "The Church and Hospitals".

Dr. Charles Edward Nammack makes a strong plea in the *Medical Record* (11 February, 1911) against the assumption that mental and moral abnormalities in man are inherited, and hence rejects the theory of heredity which certain reform authorities make the basis of their plea for surgical operations that would sterilize criminals in State institutions. He also repudiates the idea that sterilization is a suitable punishment in such cases, and advocates in its stead the improvement of environment for the children of criminals by discipline and education. He sees the dawning of a better day for the incorrigible, the truant, and the vicious among the youth, in the probation system, parole, the indeterminate sentence, and reformatories for first offenders. These are more potent remedies than the passage of a law (of enforced vasectomy) which makes legal punishment take on the aspect of revenge and which is debasing alike to the victim and to the State.

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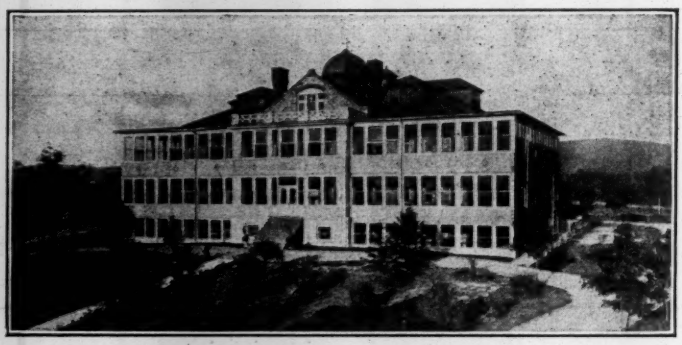

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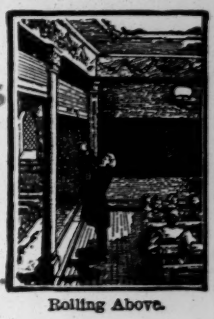

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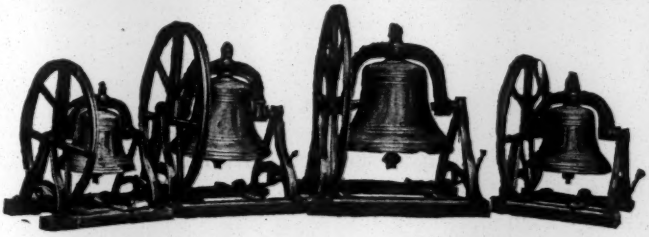

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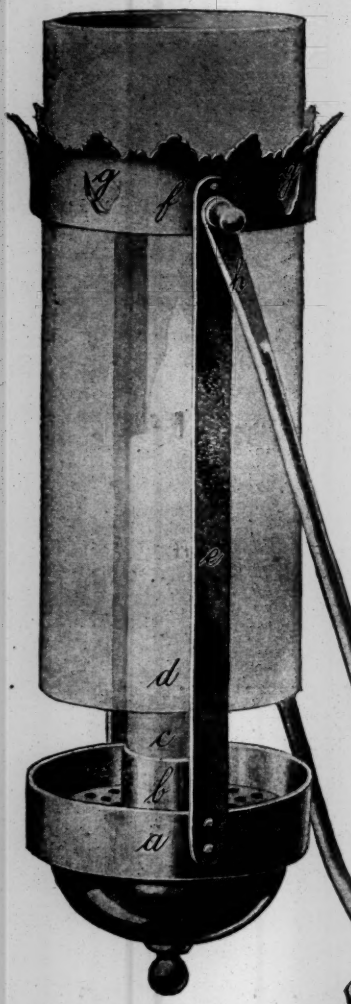

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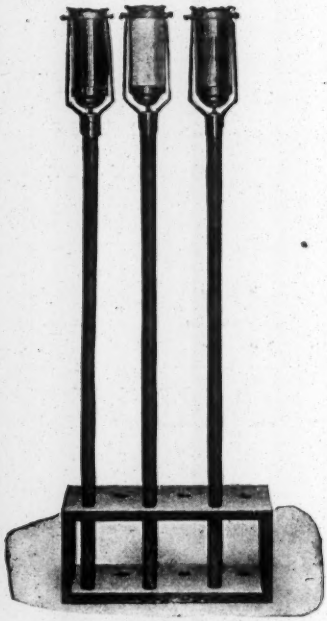

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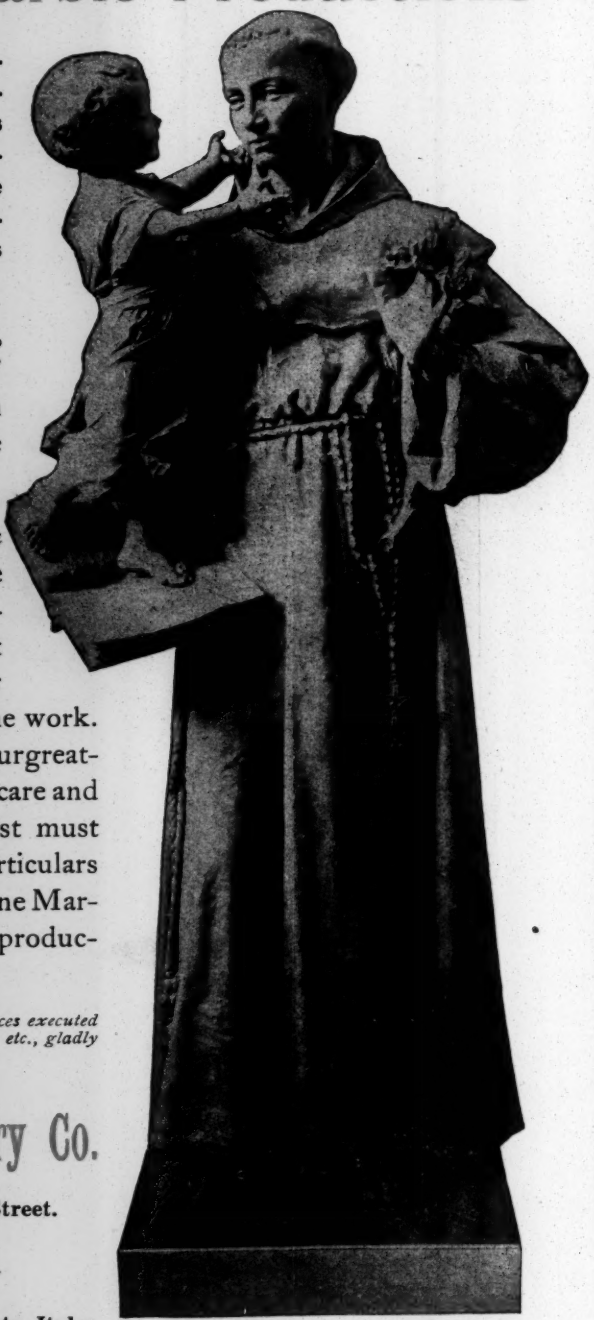

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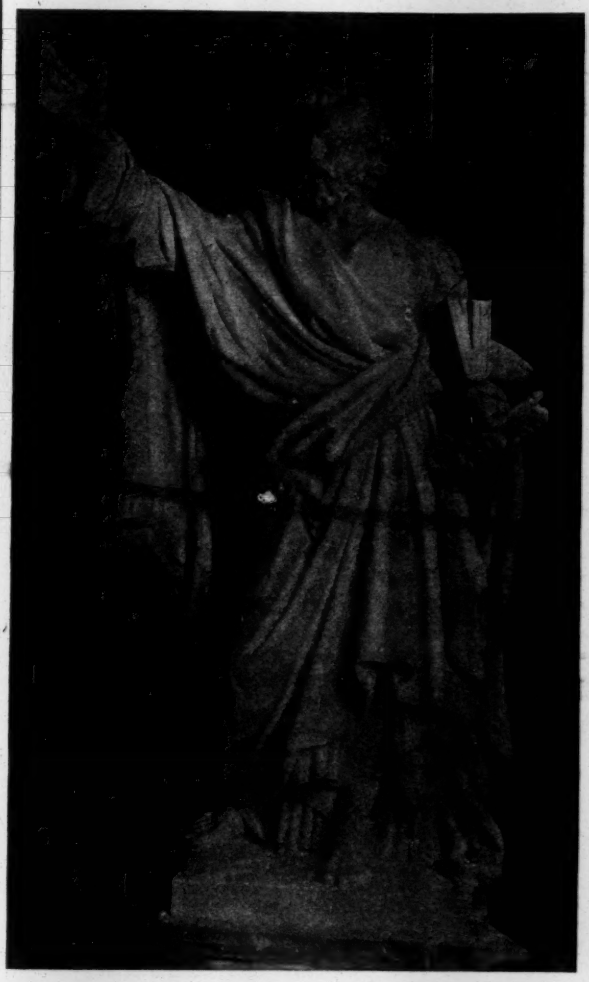

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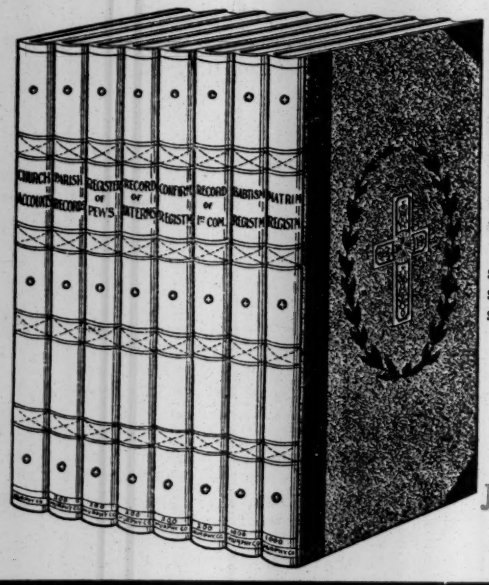

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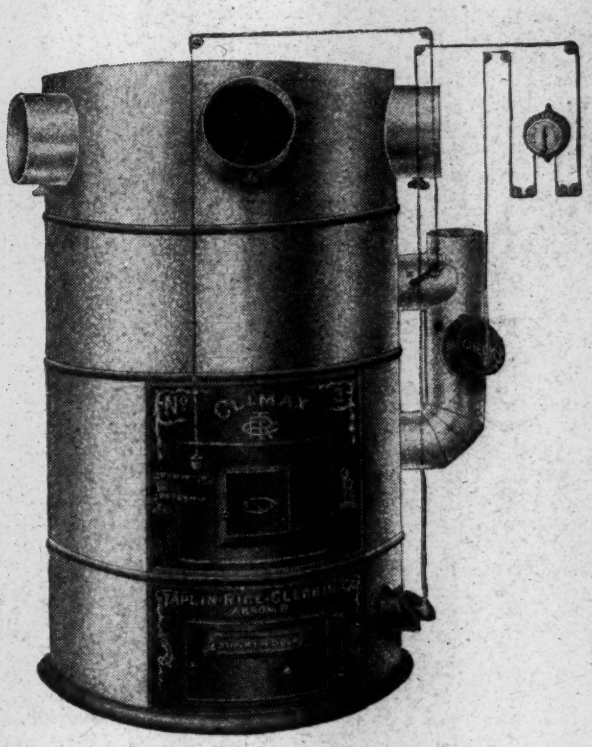

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quæ Pater pósuit in sua potestáte : sed accipiétis virtútem superveniéntis Spíritus sancti in vos, et éritis mihi testes in Jerúsalem, et in omni Judæa, et Samaría, et usque ad últimum terræ. Et cum hæc dixísset, vidéntibus illis, elevátus est : et nubes suscépit eum ab óculis eórum.

℟. Omnis pulchritúdo Dómini exaltáta est super sidera . * Spécies ejus in núbibus cœli, et nomen ejus in ætérnum pérmanet, allelúia. ℣. A summo cœlo egréssio ejus, et occúrsus ejus usque ad summum ejus. — Spécies.

Lectio iij.

CUmque intuerénturin eúntem illum

dérunt ubi manébant Petrus, et Joánnes, Jacóbus, et Andréas, Philippus, et Thomas, Bartholomæus, et Matthæus, Jacóbus Alphæi, et Simon Zelótes, et Judas Jacóbi. Hi omnes erant perseverántes unánimiter in oratióne cum muliéribus, et María matre Jesu, et frátribus ejus.

℟. Exaltáre Dómine, allelúia : * In virtúte tua, allelúia. ℣. Eleváta est magnificéntia tua super cœlos Deus. — In virtúte. Glória Patri. In virtúte.

In II. Nocturno.

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